VOL. 9, NO. 1-12

OCT. 1893 - SEPT. 1894

THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST." I COR. 3: 11.

VOL. IX. NO. 1. QUAKERTOWN, PA., OCTOBER 1893. WHOLE No. 97.

HE LEADS US ON.

He leads us on
By paths we do not know;
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms of darkness oft obscure the day
Yet, when the clouds are gone,
We know he leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps, through all the tangled maze
Of sin, or sorrow and o'er clouded days,
We know his will is done,
And still he leads us on.

And he at last,
After the weary strife,
After the restless fever we call life—
After the dreariness and aching pain—
The wayward struggles, which have proved in vain
After our toils are past—
Will give us rest at last.

TO BE AND TO DO.

Many years ago a little girl, who longed almost morbidly to be loved, and who was spending her strength and in a measure wasting her life in the effort to make people love her, was emancipated from cruel bondage by a single sentence in a Sunday school book: "It is not so much what you do as what you are that makes people love you." That sentence marked a turning point in that young girl's life.

It takes many of us a long time and much sorrow to learn that it is not so much what we do as what we are that signifies in every relation. The founders of the Order of the King's Daughters recognized this fact when they took upon themselves that name and banded themselves together, not to do Christian work, but to seek a higher Christian character, a deeper spirituality, a closer likeness to Him in whose image they were made and whose children they were. That they shortly began to occupy themselves in various forms of Christian activity was what might have been expected, for life always manifests itself in activity. But the order of things is this: first life, then work; and not, as too many people religiously disposed seem to think it, first works, and through them life.

Of course the life comes first, as we see very clearly when we come to look into the matter And the more arduous the work laid upon us the greater necessity for a life that becomes ever higher and deeper and more like Christ. "I can do all things," said Paul. Yes, indeed, for he had the secret of doing: "through Christ who strengtheneth me" is the secret What can he not do to whom to live is Christ?

Our most direct and efficient work, then, is done in our closets, where, communing with God, we grow into his likeness. Let us not forget this truth, we who are busy, we upon whom heavy burdens lie. It is the heavy laden whom Christ invites to share his yoke. For a yoke is not borne by one, but by two, who by it are coupled together. Ah, what strength and power of usefulness comes to him who walks side by side with Christ in his work, coupled with him under one yoke! What a reality of Christian life is his! How much more valuable is what he will be over what he may do!

This is a busy world, never busier than in this day of ours. Opportunities for work are opening on every side; the call to Christian service was never so importunate as now. Let us not lose the secret of strength in an effort to serve our fellows which so absorbs our time as to leave nothing for prayer, for communion with Christ Let us rather keep the closer to our Lord the more we have to do for him. When we come under His yoke in our service the gain is two fold: we grow more like him, that is, we learn to be what he meant us to be, and our work being shared with him is doubly well done.

PRIMARY SUNDAY SCHOOL TEACHING.

A paper read at the Convention in Springfield by Mrs. M. Lizzie Clymer.

It is not an easy task to teach a primary class in such a way as to accomplish the most good. But it is an ideal toward which every primary teacher ought to strive if he wishes to meet with any success. Show me a teacher that does his work willingly and in a pleasant manner and I will show you a teacher who has the grand satisfaction of seeing the fruits of his labor sooner or later. Especially does this apply to the infant class teacher. I make it a point in my class to be sure to greet with a pleasant look each little boy and girl as they come to the class and if possible speak a pleasant word to each one. This is something which every teacher can do and I find that it helps to create a kind spirit in the children toward their teacher.

To teach an infant class I consider it very essential to have it alone, separate from the rest of the school and I am sure every infant class teacher will agree with me on that point. In our school we teach them the same lesson that is taught to the rest of the school. For the purpose of studying the lesson we have little Lesson Papers with the lessons on for each Sunday. These lesson papers do not give the text of the lesson word for word as we find it in the Bible, but they are simplified so that the children can understand them. As soon as the children are able to do so I let them read a verse or two from their lesson leaf as I think it awakens more interest in the lesson and also tends to make the scholars more attentive to what I have to say in the way of explanation. I find it very important to keep the attention of all the scholars as much as possible as without that the most experienced teacher can do nothing. To do so, one must make the lesson as plain and practical as possible. For if the children do not understand you, it will be a very difficult matter to keep their attention. Then again it is well to be brief in teaching an Infant Class If you tell little children too much, they will be apt to get things mixed up and will forget what they have been taught.

I try to persuade my class to study their lessons at home during the week. Ofcourse, as long as they are not able to read one can not expect them to study much by themselves. But here is just the point where the parents' work comes in very nicely. And if there are any such parents here that have children in the Infant department in the Sunday school let me assure you that it encourages the teacher greatly when he sees that you also take an interest in the spiritual culture of your children. I have had instances where little children would repeat each and every Golden Text by heart from one end of the Quarter to the other. Such instances of course are rare, but it only goes to show what may be done by the parents if they feel so inclined.

Now to come back again to the mode of teaching. I find it beneficial to have the exercises varied. They should consist of little Bible verses, hymns and prayers. Little stories with morals attached do not come amiss once in a while in the Infant room. In short, I teach them the story of the lesson in as plain a manner as possible, being careful each time to implant one particular truth out of each lesson upon the little minds which I trust will lead them early to that confidence in a Saviour's love which will prepare them for the duties, cares, and troubles of maturer years and be a source of joy and strength through life. Especially do I seek to impress upon their minds the lessons of faith, obedience and love, both toward God and their parents.

In conclusion I would like to ask one question. Is it well to have illustrated lesson papers? In the first place I should think it was; because it awakens much more interest in the lesson. In the second place I should say it were not well to have the illustrations because they are often false and tend to convey a wrong idea to a child's mind. For instance in one of our lessons of the present quarter I had been telling my scholars that God was a spirit and was near to us all but that we were not able to see or touch him when lo! There was the picture of a human hand on the lesson leaf representing the Lord's hand when one of my little boys asked the question, "Can not God reach us with his hand if he is so near us." This did not quite agree with what I had been telling him that God was a spirit and that we must worship him as such. Now such illustrations make a lasting impression upon a child's mind, whereas, if they are false the ideas derived therefrom will also be false.

I earnestly hope that something more may be said on this very important subject of primary class teaching, as I feel that it is a topic not so easily exhausted.

Daily, hourly, loving and giving, in the poorest life makes heavenly living.—*Rose Terry Cooke.*

All means of action—the shapeless masses, the materials—lie everywhere about us; what we need is the celestial fire to change the flint into transparent crystal, bright and clear.

For the Mennonite.

THE MENNONITE CHURCH IN THE MIDST OF A TRANSITION

By H. P. Krehbiel.

Mankind as to its manner of getting through the world may be divided into three classes.

One class follows the great current without thinking whither the course leads or whence it began. Such people are like putty, receiving any impression without the least resistance, and for the same reason being unable to make any impression upon anything else. They are a factor only in the hands of others. They are, as it were, in a sort of hypnotic condition, having almost no conscious knowledge of their own individuality, while their will is unconsciously surrendered to that of others; a reed shaken by every wind of doctrine. The condition in which such people are might be turned plastic inactivity.

Another class is that which is always on the defensive. Such are ever busy guarding their own interests, erecting barriers around themselves, strengthening themselves within their own bounds and keeping intruders out. To such all the neighbors are filled with evil designs against them and they imagine the whole world in league against themselves. They expend their force to prevent being over run by others. Often this position is rendered necessary and occasionally it is used in God's providence to accomplish great ends.

The third class are the aggressively active. To them the world with which they are surrounded, is a field upon which they may operate. They see channels for activity in all directions. The opportunities for expansion, growth, improvement, progress are everywhere manifest. They plunge into work. They take hold of the opportunities for action. They invent, discover, improve, help. These are the ones whose bounds constantly widen, whose vision grows clearer, whose power increases. They are alive, for in them the conditions of life, namely activity and growth, are present. Through this latter class the world is benefited most. For by them progress and development is brought about.

Not only in the case of the individual does this distinction hold true. One or the other of these tendencies is characteristic of each nation; swaying to and fro from one to the other in the progress of time.

It is well known that the secret of Rome's great military and political successes lay in its conserted, aggressive policy. Japan to day furnishes a striking illustration of the vivifying effect of an aggressive policy in marked contrast with the defeusive attitude which her cousin China stubbornly maintains and in which she is decaying.

In some instances a defensive attitude serves the good purpose of preserving to the world important truths and principles. In this particular light the Jewish nation stands out preeminently as the bearer and preserver of the one true religion. However when its defensive mission had been fulfilled and the long-looked for Messiah now urged aggressiveness his people rejected him and his policy and as a result they stand in stubborn inactivity while the grand work of winning the world to the only true God has been turned over to the Gentiles. The Jewish people did a great work in defending and preserving the highest religion. To christianity is assigned the work of making this religion the property of the world.

In general the church of Christ has established the truth of its founder's statement that he has not come to bring peace but the sword; that is to say that the work which he has inaugurated is one of aggression. Unceasing warfare against sin and oppression was to be waged until his spiritual kingdom should be established throughout the world. With varying energy these instructions have been obeyed and results of the most stupendous magnitude have been attained. Barrier after barrier has been broken down midst persecution and suffering. The poor and the rich have yielded. Nations have bowed and continents have submitted until in our day we witness the wonderful spectacle of seeing the Gospel preached in all parts of the world and to all nations of the earth.

Contemplating the victorious progress of Christianity the question naturally presents itself, what has the Mennonite church done in bringing about these great results? What attitude has she been taking in the onward march of the cause of Christ?

Though it is generally believed that the beginning of the Mennonite church greatly antedates Menno Simon, yet the prior history is so shrouded in uncertainty that very little can be drawn upon as belonging distinctly to us. However during Menno Simon's time (1535) to the beginning of the 17th century great activity and aggressive zeal manifested itself. Many new churches were organized and a great increase in membership resulted. But by the very fierce persecutions of these harmless people, very many being tortured and executed on account of their belief, this aggressive spirit was broken. Henceforth their work was done in seclusion. It was found necessary to be thoroughly on the defensive. The practice of barricading against outside influences and powers gradually became a habit. Outsiders, or such as had not some hereditary claim to membership were no longer received with open arms. Fear of the antagonist gradually gave way to prejudice and distrust to all that was foreign. Later, though no longer persecuted they were still despised and hated. Governments legislated against them. External activity was constantly interfered with. In consequence they withdrew closer and closer within themselves, at length confining their efforts at religious upbuilding to their own members and their direct descendants. Barriers were carefully thrown about the churches, so that all outward worldly influence, customs and habits might be excluded. More and more did exclusiveness become to be emphasized until even peculiar wearing apparel became a mark of distinction between worldliness and godliness.

For many years have the individual churches stood alone and independent of one another, each carefully guarding and transmitting to the following generations the traditional faith and special points of belief of its ancestors. With the exception of a sort of family connection between a few churches there had been no central organization. No concerted action was taken. Yea, in some cases by long continued separation estrangements resulted. And instances have even occurred where members of a church disagreed upon a point of outward formality and each faction would then form a church of its own. Each such section then regarded all others with distrust in this manner bringing on greater diversity and removing still farther all hope of unity.

With this picture before us it becomes clear that the attitude of the Mennonite church has not been an aggressive one, but that on the contrary a defensive policy has been faithfully pursued. Consequently the history of the church is limited altogether to recounting the oppressions and persecutions experienced while there is nothing to record of something done. The Mennonite church has had no active hand in the evangelization of the world.

What then is the purpose of its existance? What is it that binds it together in firm resistance to all oppression through so many centuries? Can it have stood for nothing in particular? No, this can not be! Without standing for some important truth and doctrine it would long ago have succumbed. In God's providence it has been holding up to the world the highest conceptions of the teachings of Christ. But as the world was not yet ready to receive these teachings it cast out the bearers of them.

The three tenets — Non-Resistance, Refusal of the Oath, and Baptism upon Confession— which the Mennonite church has upheld distinctively from all other churches (except the Quaker) involve a degree of perfection in religious life which if once fully embraced by the world will lift it to an infinitely higher degree of religious, social, and political life than that which it now occupies.

Gradually the civilized, and especially the christianised world, has become more tolerant of their tenets. Governments have provided special exemptions regarding the oath and military service, relieving those holding these tenets from obnoxious duties and obligations. By the recognition of the wisdom of the principle of non-resistance, Christian nations to day are more ready to avoid wars. The practice of arbitration for the settlement of difficulties is constantly gaining ground. Leading men in the various denominations are found who admit the correctness of these tenets. Other men, not directly connected with religious work, are appearing who support the doctrine of Non-resistance. Noteworthy among these is Count Tolstoi, of Russia, as he has taken a bold stand for this doctrine, holding that this is the only correct interpretation of the New Testament on that point.

The obnoxious elements of the oath have been gradually disappearing until now, in the United States, in most cases an affirmation differs from the oath only in the use of the word "affirm" in place of "swear;" and as legal terms these two words are coming to be synonymous.

While in general a peculiar indifference as to baptism has been growing, resulting no doubt from the indiscriminate administering of it to children, most fair minded thinking Christians to-day manifest a willingness to concede that baptism should be administered only upon confession.

While the changes just enumerated have been going on in the public mind other great changes have taken place. In most civilized countries, the government no longer interferes with the religion of its subjects; and if it does the interference is of a much milder degree. Persecution and death on account of peculiar tenets no longer threaten. Full protection and right of citizenship is granted to all irrespective of religious views. It is a thing of the past to conduct religious meetings in caves and secret places. The dissemination of the tenets of the Mennonites, once so stringently legislated against, is now not offensive to the governments.

Standing upon the rock, Jesus Christ, this comparatively small church has for many centuries held up to the rest of Christendom, the highest and noblest interpretation of the doctrines of the New Testament. Fierce were the onslaughts made upon it, but under the protecting hand of the Master, whose cause it upheld, it survived. Slowly but surely has the world been growing up to and becoming ready for the adoption of this high standard of Christian life. During the same time one after the other the causes have been disappearing which brought about the intrenchment, until to-day they have almost all ceased to exist.

It is plain that a reversal of circumstances has occurred. There is now no occasion for intrenchment. No longer is the defensive attitude fitting. The antagonists have ceased to be offensive. Injury to the cause need not be feared as a result of an effort to disseminate the noble doctrines transmitted and secured to us by persecution and martyrdom.

The world stands ready to embrace advanced conceptions of Christ's religion. The Mennonite church is the bearer of some of these. Will she lay hold upon the new situation and offer to the world the treasures of which she has so long been the bearer, or will she remain on the defensive, neglect her plain duty and force the Master to turn this grand work over to more ready hands? Loyalty to the cause demands the realization of the important relation which the above named tenets bear to the highest attainable civilization. The highest standard of social life requires them. In a perfect Christian life they are indespensable.

Sad indeed would it be, if now on account of the relaxed pressure from the outside, the present bearers should come to underestimate the value of their spiritual inheritance or perhaps even think that they possessed no such inheritance. Not lethargy but action is demanded by this great revolution of circumstances. The danger to be avoided is that of getting into the condition called Plastic Inactivity in the beginning of this article; that condition would result in nothing less than dissolution. The church would loose its identity—its very existance. The time for the transition has come. The aggressive policy must supersede the defensive.

Such a transition can however not be suddenly effected. It must be done by degrees. A considerable period of time will necessarily be consumed in adjustments preparatory to the new order of work. Prominent among these are first: Complete unity in spirit and intense conviction. Second: Thorough organization is needed. Third: High intellectual training of native growth is indispensable.

How much of one or all of these three requirements does the church possess to day? The answer to this question gives occasion for hope.

Through the medium of such papers as the Mennonite, *Bundesbote*, *Herald of Truth*, and others in this country, and several other papers in Europe an exchange of thought has been going on which has done much to cultivate unity in spirit. Another very great factor to this end is found in the periodical meetings and conferences, when personal acquaintance and love has been fostered and by which some minor differences have already been adjusted amongst those who participate.

The work of organization has also been undertaken and has made some progress. The churches of Russia are, though considerably hindered by the government, slowiy making closer acquaintance, although no thorough organization has been effected. Southern Germany now has a well organized conference. Holland has for many years had its central organization. In the United States the General Conference has for over thirty years been successfully laboring in the interests of central organization of the great number of Mennonites in the country. In Manitoba there is now hope that there will be a spiritual revival as also that an organization of the churches will be effected

As yet the educational interests are much neglected. However, even in this line some efforts have been made. Holland so far has alone had an institution of more advanced learning. But within late years southern Germany has been building up a good school on the "Weierhof." The Kansas conference has for a number of years had a school in operation at Halstead, which was doing much good in preparing young men both for teaching and preaching. This institution has lately been absorbed into Bethel College at Newton, Kansas, where the work of the former will be continued.*

From this brief review it is apparant that the church at large has realized the situation and is making an effort to rise to the occasion. Yet the work has really only just begun. Nearly all the efforts at advancement are of a very recent origin. Much of that which is undertaken is more or less experimental. As no such work has ever before been done the experince of former efforts can not be drawn upon. The men to whom the management of the undertakings is assigned in many cases have had no opportunity for preparatory experience. Much of the work therefore is new to them. The situation is similar to that, when an inexperienced person starts up in business. He necessarily must begin somewhere and try. Of course he will make blunders, but by these he learns and after a while everything assumes order and system about him.

It is to be expected that in the first efforts and undertakings of the church, errors will be made. Plans will be adopted which after a trial will prove unsatisfactory. Of course much can be learned from other churches; but to simply copy their ways would result in nothing less than in being just like them. It is well to profit from the experience of others as to system and arrangement. Yet the internal development ought to be characteristic to us and for that reason must be original with us. Only that way can progress and individuality be hoped for.

Owing to the necessary disappointments which must and will result during this experimental stage of development, it is important that great and loving Christian forbearance be mutually practiced. If an enterprise or a portion of it fails to prove a success it should be considered only as so much experience by which to profit in future times. While those under whose auspices the effort was made should not only not be censured, but they should receive all possible encouragement to try the undertaking some other way.

On the other hand it is of the most vital importance that those who come into places of influence, be most sacredly conscientious not in any wise to misuse the power and advantage gained for further usurpation of power to the disadvantage or hindrance of the general development or the suppression of younger forces. All ambition and selfishness must be set aside with all determination in conformity with the principles of humility and selfdenial.

A spirit of brotherhood must be cultivated. New forces must be drawn in. New fields of operation must be opened. In proportion as this great transition progresses and the interior workings are developed and adjusted, the foreign and exterior efforts must continue increasing.

The period in the history of the church in which we live is one of peculiar interest. It depends largely upon how well this generation performs its share of the work and what form they give to this noble cause in its present changing condition, whether it will accomplish its object. It devolves upon us, either to retain for the church those sacred tenets and the deep rooted, sober Christianity of our ancestors, or indifferently to cast aside or blindly disregard the treasures which were ours during so many generations.

If we still believe that our forefathers suffered and died for doctrines worthy of such devotion it is our most sacred duty not to let go of them now when their practice has become so easy and the propagation has become possible. In common with all other denominations this church has for its great object the cause of Christ—the salvation of souls. But in addition to this it has the special object of introducing into the world the explicit teachings of our Saviour of Non-resistance, refusal of the oath, and baptism upon confession of faith. This great special purpose the church should never loose sight of. And especially now while it is receptive for imprints which will give form to it far into the future, this special purpose ought to receive the most thoughtful attention. While in the midst of the transition from the defensive to the aggressive attitude let it be remembered that if the world will embrace the teachings of Christ as held by this church "Peace on Earth and Good-will toward men" will not only be a beautiful phrase but a glorious reality.

**The writer here, no doubt inadvertently, omits mention of the school maintained for a number of years at Wadsworth, Ohio, by the General Conference. This school, though not a success in some respects, principally financially, was nevertheless, an important factor in the advancement along the educational line of which the writer here speaks.—Editor.*

RELIGION WITHOUT THOUGHT.

"Without thought religion sinks into superstition, priestcraft, bigotry, idolatry. It finds more sanctity in the mud of the Ganges or the water of the Jordan than in the laughter of children or the loves of the fireside. A pilgrimage for the sake of kissing a black stone in a Mecca temple seems more pious than the tilling of fields or the telling the truth. It makes the ***signing*** of a creed a more virtuous act than the ***believing*** of it. Religion without thought is either the unprofitable routine of a machine or the unnutritive effervescence of soda water. When thought is withdrawn from religion, sentiment is degenerated into sentimentality, splendid purposes and high intentions are diffused into sighs and prostrations."—*Rev. J. Lloyd Jones before the Unitarian Conference.*

Some one has said that "every face ought to be beautiful at forty," and another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say that even forty years of life's opportunities of nobleness are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lighting of the eyes, restful lines of self-control about the lips, pure shining of the face as great thoughts kindle inwardly—these things no parents make inevitably ours, no brief seasons of goodness give them, and no schooling of the visage, either; but only habitual nobleness and graciousness within; and this will give them all.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., OCTOBER, 1893.

Bro. H. H. Ewert, Principal of the Mennonite Normal School at Gretna, Manitoba, who with his family, spent his vacation visiting friends in Indiana, Illinois, and Kansas, has returned to his field of labor, and the school opened its third year with encouraging prospects.

Bethel College at Newton, Kansas, opened its doors for students on September 20th. The prospect for a good attendance was bright and we trust the institution has entered upon a career of great blessing to our church. Information in regard to courses of study, etc., can be obtained by addressing Prof. C. H Wedel, Principal.

All who desire to visit the General Conference and Sunday School Convention, at Bluffton, Ohio, from Oct. 19 to Oct. 27, will please inform me before October 5th. If a sufficient number can be found to go, tickets to Chicago can be secured, good for two weeks, with stop-over privileges at Fostoria, for the purpose of attending Conference and Convention. Fare $1700. Address with stamp for reply, N. B. Grubb, 2118 Marshall street, Philadelphia, Pa.

Has the Mennonite Church a reason to be? In other words, Have we as a church a mission for Christ and His Kingdom, and if so are we moving along in the line of accomplishing that mission? Bro. Taylor in the July number said: "If we continue to go ahead, to study and meet the needs of the hour, we have a reason to be, and God will use us to spread His Kingdom and bless mankind." In this issue another of our young men gives us some ripe thoughts on this question of our Church's mission and sounds the bugle call for advancement.

RENOVATION AND DEDICATION.

After an interval of several months, the Philadelphia congregation has again occupied its church at Fifth and Diamond streets. This interval was a time of busy work at the church with the result that the edifice is now in a completely renovated condition in its inside. The improvements include an enlargement of the gallery and a change in the pulpit and altar space giving together an increase of the seating capacity to the extent of nearly one hundred. The changes were made with an eye to beauty as well as convenience and utility On Sunday, September 24th, the church in its improved and beautified condition was rededicated to the service of God with appropriate services lasting all day. Addresses were made, in the morning by J. S. Moyer and W. S. Gottshall, in the afternoon by a number of pastors of the surrounding churches, and in the evening by A. S. Shelly, after which the pastor, N. B. Grubb conducted the formal dedication ceremony. All the services were attended by audiences which crowded the church to its full capacity, and the services were both interesting and deeply impressive. Preceeding the address in the evening, the young people held a prayer and consecration meeting led by the President of the Christian Endeavor Society, Joseph B. Bechtel. Many were the beautiful and encouraging testimonies, exhortations, and words of hearty consecration spoken by the faithful servants of Christ at this meeting. Surely this self consecration of the individual members is the best part of the dedication service. During the week following services were continued every evening except Saturday. At these meetings the following ministers of the Gospel participated: O. S. Kriebel of Pennsburg, minister of the Schwenkfelder Society, A. B. Shelly, J. S. Taylor of Philadelphia, for many years a missionary in India, and Allen M. Fretz. The meetings were to be followed by communion services on Sunday, October 1st. May the Lord continue to bless His people and bring yet many souls into His Kingdom through their efforts in His service!

INVITATION.

At the request of Bro. Jacob Krehbiel, pastor of the congregation at Clarence Centre, N. Y., we invite, in the name of the dear people at Clarence Centre, all delegates and other persons from the Eastern District going to the General Conference in Ohio, to start early enough and buy their tickets so as to enable them to stop at Clarence Centre during the days of the Middle District conference, to be held there on the 15th and 16th of this month, as well as the Sunday preceeding these days. We can assure all who can and will accept this invitation, a most hearty reception and a blessed time.

RESOLUTIONS OF ESTEEM.

At the regular session of the West Swamp Mennonite Sunday-school, held September 24th, 1893, the following resolutions bearing on the death of Miss Mary Lizzie Clymer were unanimously adopted.

WHEREAS, It hath pleased Almighty God to remove from our Sunday-school a faithful scholar, Miss Mary Lizzie Clymer.

1. *Resolved*, That while we are submissive to the will of Him who doeth all things well, we still deeply mourn her loss.

2. *Resolved*, That in her death we have lost a faithful and loving member, one who led a consistent Christian life.

3. *Resolved*, That we hereby testify to the esteem in which she was held and show our appreciation of her attendance and our sympathy with the bereaved family.

4. *Resolved*, That a copy of these resolutions be presented to the bereaved family; also published in the MENNONITE, and *Quakertown Free Press*.

LIZZIE MICHAEL, EMMA S. SELL, F. R. ROSENBERGER, } *Committee.*

A French Roman Catholic church in New York "has received through Mgr. Marquis of Quebec a piece of what is claimed to be a bone of the body of John the Baptist, from eight to ten inches long." "Father Fetreau," it is stated, already had "another piece in his church about two inches long." "Fresh miracles are expected to be worked with them."

MINISTERIAL CONFERENCE REPORT.

The regular session of the Ministerial Conference of the ministers of the Eastern District was held in the Upper Milford church, Wednesday, September 20, 1893.

The opening devotional exercises were conducted by J. S. Moyer. A. S. Shelly then took the chair and A. M. Fretz was elected secretary. The programme prepared for the conference was then presented by the chairman as follows:

1. Paper.—The Preacher's Joy.
W. S. GOTTSHALL.
2. Paper.—The value of method in the minister's work.
N. B. GRUBB.
3. Paper.—The minister's general reading.
J. S. MOYER.
4. Study of Paul's epistle to Titus.
a) Historical setting of the epistle and its place in the canon of scripture.
A. B. SHELLY.
b) Thought analysis of the letter.
A. M. FRETZ.
c) Its teaching applied:
To the ministry in particular.
H. G. ALLEBACH.
To believers in general.
SOLOMON OTT.
5. Paper or Address.—The proper relation between minister and deacon. A. H. GOTTSHALL.

The brethren, W. S. Gottshall and N. B. Grubb not being present, J. S. Moyer read a short but practical paper on the topic assigned him. He said according to the declaration of the apostle Paul the minister is to read something, 1 Tim. 4: 13. The question arises shall the minister read everything that presents itself as reading matter? To this I say, no, he must make a judicious choice and read only such matter as will be of service to him and doing his work for the Master. As especial necessary reading matter he should read 1st. *The Bible.* 2. Church history and religious papers. The past history of the church is recorded in books, the present doings of the church in papers. 3. The minister should not be ignorant of what is going on in the world, hence should read a good newspaper. 4. Devotional books. 5. He should not read infidel writings unless it be to better prepare himself to wage war against the enemy. 6. He should not read novels. He should, in short, read such matter as is for his self-edification and that he can recommend to his members.

In the general remarks it was said that though a minister should read religious papers, he should not attempt to have and read all good papers; better, if such a one can be procured, to have a good general religious newspaper. Better, than to read the daily newspaper, have a good weekly paper, giving a summary of the general news. (I would recommend THE NEW YORK WITNESS, 150 Nassau street, New York,—*Secretary.* The morning closed with prayer by A. M. Fretz.

Afternoon session opened with hymn 167 (German) and prayer by S. Ott. A. B. Shelly read a paper in German, showing the historical setting of the epistle to Titus. In point of time this seems to be one of the latest epistles by Paul, written about A. D. 64, after the apostles first imprisonment at Rome. Of the personage, to whom it is addressed—Titus we find no mention in the Acts. The earliest mention of him is in Gal. 2: 3, where we find that he was a Greek. That he was a person of considerable note we find from other references viz: 2 Cor. 2: 13; 7: 6, 7, 13, 14; 12: 18. He was entrusted with the care of the churches on the island of Crete. Of the establishing of the church there we know nothing but what we have in the epistle.

A thought analysis of the epistle was then presented by A. M. Fretz. From the somewhat extended analysis we make the following outline:

1. Author.—Paul.—2. Key-note of the epistle. The Ministry. 3. GENERAL OUTLINE. Chapt. 1. *True Ministers.* Chapt. 2. *Holy Living.* Chapt. 3. *Good Works.*

Chapt. I. *Line of Thought.* True ministers to do the Masters work. 1. They are servants. 2. Their theme is Eternal life. 3. Character and qualifications.—*Christlike.* 4. Duties—To themselves, general, to offenders.

Chapt. II. *Line of Thought.* Holy living to prove the reality of the religion of Jesus Christ. 1. By all—aged men, aged women, young women, young men, servants, apostle himself. 2. To convince the wicked. Three reasons for such a life of self-denial and faithfulness v. 2–10, are given in vs. 5, 8 and 10. 3. The result of the accepted grace of God.

Chapt. III. *Line of Thought.* Good works to glorify the Lord's name. 1. In respect to those in authority. 2. Not peculiar to the natural man. 3 The fruits of regeneration unto eternal life. 4. The heretic—teacher of salvation through good works must be changed or rejected.

Bro. H. G. Allebach, not being able to attend, had prepared a paper on his theme, which however was not received till after the conference closed; from his paper we glean: The epistle is addressed to a man ordained as bishop or overseer of a people naturally inclined to pride, uncontrollable passion, avarice, Jewish narrowness and formality of works. Paul wrote out the scattered laws and principles that should control the sacred office of elder in the face of these evil inclinations. They were not so much needed by Titus as by the Cretans. Titus is however too enjoined to preach sound doctine to the false teachers and pupils who placed Judaism above Christianity, works above faith, form above spirit. The qualifications of a bishop or elder are: blamelessness—*i. e.* maintain a good reputation before both believer and unbeliever; this blamelessness is outlined as follows. 1. Being the husband of one wife. 2. Having believing and virtuous children. He must not be selfish, quick to anger, drunken, brutal and avaricious, but hospitable and generous, loving the good, sober minded, etc., v. 8. These directions are alike applicable to all in all time. Titus's audience was composed of aged men, aged women, young men, young women, and servants. To each of these Titus was to give a due share of attention. The summary of applied preaching in the 2nd chapter must necessarily teach the ministry many good lessons. It implies that the minister ought to preach sermons that will apply to all. That preaching should be personal, directed against real and visible sins; correcting, not speculative; applicable to the necessities of age, sex and circumstances.

Bro. S. Ott pleaded, no preperation, but made a few remarks on his theme. An instructive general discussion was had on the topic.

In the absence of A. H. Gottshall, the 5th topic was disposed with.

A short general discussion was had on the 2nd topic. It was shown that a minister should have method in all the duties of his office as well as the business man, the farmer etc. He should be methodical but not too formal.

It was decided to hold the next Conference in the West Swamp church about the holidays, the pastor arrange the programme and fix the day. The session closed with prayer by J. H. Oberholtzer. ALLEN M. FRETZ, *Secretary.*

EASTERN DISTRICT CONFERENCE.

The 90th semi-annual meeting of the Eastern District Conference was held in the Upper Milford church on Thursday, September 21st. The conference was opened with preaching service at 10 a. m., conducted by A. M. Fretz and N. B. Grubb, the latter preaching a timely and impressive sermon from Matt 11: 7. The conference met in business session at 2 p. m with the President, A. M. Fretz, in the chair. The secretary called the roll of members, which consists of the ministers and deacons of the different congregations, and the following responded: Ministers—J. H. Oberholtzer, A. B. Shelly, N. B. Grubb, J. S. Moyer, W. S. Gottshall, Abraham Gottshall, Solomon Ott, A. M. Fretz, and Anthony S. Shelly; Deacons,—Gerson Bowman, Aaron Rickert, James Funk, John O. Schimmel, Lewis Slifer, Peter Sell, Henry N. Shelly, and Abraham Detweiler.

After reading and adoption of the minutes of the Spring meeting of conference, the report of the treasurer was called for and received. The Home Mission and Church Extension committee was at the same time called upon to give a report of the money collected for Souderton church, and it was then ordered that the latter statement should be incorporated into the treasurer's report so as to show the contributions from the different congregations for the Souderton and give credit to the conference treasury for the entire amount contributed. This report will be given elsewhere.

The report of the Home Mission committee was received and adopted, and a bill presented for traveling expenses was ordered paid, also the bill for the printing of the congregational report blanks. The election for members of the Home Mission and church extension committee was held by ballot and resulted in the election of N. B. Grubb, Anthony S. Shelly, and A. M. Fretz. A resolution was afterwards adopted putting $100.00 at the disposal of the committee for work during the year. The discussion on this subject showed that there is a general feeling in favor of active Home Mission work looking toward the establishing of regular services in places not yet supplied.

The committee on incorporation reported the charter as it has been granted by the court and presented their bill for the expenses incurred in obtaining the charter. The bill was accepted and the committee discharged. As the charter provides for three trustees to conduct the business of the corporation, it was afterwards decided on motion that the officers of the conference, —President, Secretary, and Treasurer, should at the same time be the trustees of the corporation and authorized to act in that capacity.

The committee on Publication of the Mennonite reported through its business manager, A. B. Shelly as follows: The whole number of subscribers now is 606; new subscribers received during the year, 38; Expenses during the year: For printing and postage, $450.97; Deficit from previous year, $106.07; Premium, 50c., total, $367.54. Receipts: Appropriation by conference, $75.00; Subscription and advertising $238.89, total, $313.89,—thus leaving a deficit of $53.65. A rough estimate makes the net credit of the Mennonite from subscriptions outstanding about $230.00, showing that if all subscribers would pay promptly, all deficits would be easily avoided.

The publication committee was reelected by a motion and a rising vote. On motion the conference voted an appropriation of $75 to the Mennonite.

The special committee on the assistence of young men in preparing for the ministry reported progress and was continued. So also the committee on devising a plan to create a fund for caring for old and disabled ministers, and the committee for the care of homeless persons.

N. B. Grubb reported the result of his efforts to secure special rates of fare for persons to go to the General Conference at Bluffton, Ohio, in October. The report was accepted and the Brother requested to continue in this capacity till the time of the conference.

The resolution adopted at the Spring meeting regarding the representation of the congregation of this district at the General Conference, was renewed with the amendment that in case any congregation should fail to elect any delegate, the votes of that congregation shall be divided among the delegates from the other congregations, attending the General conference.

N. B. Grubb presented a blank form for dismissing members. The conference accepted the blanks and instructed the secretary to take them in charge and distribute them to the different pastors as they may be needed.

On motion of the Souderton brethren it was decided to hold the next meeting of conference at that place. The conference services shall be conducted by W. S. Gottshall and N. B. Grubb.

The kind hospitality of the Upper Milford people was gratefully recognized by a resolution of thanks. The conference then closed with singing and prayer led by A. B. Shelly.

A. M. FRETZ, *President.*
W. S. GOTTSHALL, *Secretary.*
English minutes written by A. S. SHELLY.

CONFERENCE TREASURERS REPORT.

Balance on hand Oct. 4, 1892,	$817.45
Received from First Philadelphia church	210.47
Deep Run	149.25
West Swamp	83.85
East Swamp	39 35
Springfield	50.68
Schwenksville	60.25
Bowmansville	18.00
Flatland	22.80
Upper Milford	50.40
Hereford	109 80
Interest on Note	20.00
Catechisms sold	9.30
Total	1641.60
Orders paid as follows:	
N. B. Grubb	$17.25
A. B. Shelly	10.00
MENNONITE	75.00
Bethel College	12.00
Souderton New Church	1000.00
Total	1119.25
Balance in Treasury	$532.35

A rather surprising article appeared in the *Catholic Review* entitled: "Read the Bible," in which "the people, especially intelligent Catholics," are urged to do so. It is well known that the more liberal Catholics, in former times, shared in the common zeal that then existed for diffusing knowledge of the Scriptures; but though many versions have been prepared by Catholics, the Romish church has consistently maintained its opposition to the general circulation of the Scriptures without ecclesiastical comment.

MISSION DEPARTMENT.

For the Mennonite.

FROM NANKIN, CHINA

DEAR BRO. SHELLY:

As the following incident will perhaps be of interest to your readers, so I send it to you. It is a glorious testimony of God's power to save, and I trust it may be a blessing to some troubled heart.

In this beautiful city of Nankin there lives an old lady, who for years never knew what happiness or comfort was. Her husband who is a very wicked man, used to beat her, try to starve her and do everything in his power to make her miserable.

About four years ago, some missionaries bought some land from her husband, (who was quite rich from a Chinese standpoint), and built several houses just near his dwelling. The old lady then, out of curiosity, came to visit these missionaries and as days went by came often and listened very carefully when the Gospel was preached to her. She brought them flowers and plants, and all the little attentions she received seemed a perfect delight to her.

One day after being severely beaten by her husband she came to tell her sorrowful story to her new found friends and implore their help. This they gave her and through their influence the husband was made to promise never to beat her again. This of course made her very happy, and she often said, it seemed to her a new life since these "foreigners" were her friends.

After a few years these people had to leave and we were sent to live here. The old lady continued her visits and one day after giving her some tea and cake I asked her if she believed in Jesus, and then she opened her heart to me, told me the sad story of her life, how for years she had suffered, but that now she believed in Jesus as her Saviour and that she was very happy. I asked her why she did not come to church, and it was the same old story of the bondage of Chinese ladies. Men as well as women come to our chapel and of course women of any social position are not allowed to be seen by men outside of their home. However, she said "When your bell goes for services, I go quietly to our back room, nearest the chapel, close the door and there unknown to any one else but God I kneel down and while you are praying and worshiping I too pray, and although I don't know how, I kneel there and tell the Lord he knows all I need." "I don't understand this doctrine, but I want to go to Heaven and I want you to tell me how I can get there.

Often she came after this and we all tried to show her the way, until at last she said she was a Christian and wanted to join the church and be baptized. When her husband heard of this he got very angry and told her, that should she be baptized he would kill her. He threatened her every time he found her speaking about it. But her heart was warm and the Lord gave her courage to face it all even her husband who according to Chinese law could kill her without being punished. And so one Saturday evening just at twilight she came and with a few lookers on, was buried with Christ in baptism. So great was her love to Christ that nothing seemed too hard to bear for his sake.

When she reached her home, her husband, as he had said, stood ready with a knife to kill her. But one of the gentlemen of our Mission got there just in time to prevent him doing it, and he seemed to quiet down some after talking to him.

For several nights he would not let her sleep in the house and so she slept outside the back door. He gave her very little food, but she came to us, and was told any time she was in need, we would help her for she was now our sister in Christ, and one of His little ones in this life of trust. Since then she comes often to visit us, and seems so happy and bright. Her face is old and wrinkled but the joy of the Lord is her strength" and her one desire is to go to Heaven where the one who first told her of Jesus has since gone.

Dear reader, let us ask ourselves the question, do we trust God like this, and do we love Him enough to go through fire if need be for his sake?

To us who are called to this work it is an unspeakable joy to see even one such soul brought out of darkness into His marvelous light.

May God help us to stand true to our trust, and never fail when He calls for consecration and obedience, and may you be ready to say "Here am I sent me." ELLA FUNK SAW.

July 5th., 1893. *Nankin, China.*

A GREAT LIFE.

Under the above heading the September number of the *Missionary Review of the World* contains a brief sketch of the life of Robert S. McAll, the founder of the famous McAll missions in France. From this sketch we adduce the following: Robert S. McAll, L. L. D., was the son of Rev. Robert Stevens McAll. His mother was a direct descendent of Robert Bruce. His father, educated at the university of Edinburgh, died at the age of fourty-six years, but not until he had greatly distinguished himself as a remarkably eloquent preacher—the silver-tongued McAll—and as a man of high intellectual stature. His devout and prayerful spirituality of mind made his presence a positive and godly influence.

During his last sickness the father pressed the question of his consecration to the Gospel ministry upon his son. Young Robert, then only sixteen years old, promised to give most serious consideration to this last paternal request, and to listen to the voice of God to know if this might become his duty and privilege. After his father's death the son did not hear the call. His tastes were artistic, and his inclinations were to study architecture. Having begun his studies, he submitted his drawings to Sir Charles Barry, the architect of the Parliament House at Westminster, and was selected among many eager candidates for a place in his office. He received notice of the coveted honor late in the week, and was to report himself there on the following Monday. On the Sunday preceding this Monday he attended church, expecting to hear a favorite preacher, but was disappointed to find a stranger "on change" whose appearance and manner were exceedingly unpleasant to him. His sense of propriety alone prevented his departure to another church. It was in this service, however, that the still, small voice of God said to him, "Thou art the man." Greatly agitated, he sought the privacy of his room, and the question of his father—now the question of God—confronted him. His was a strong will, and his plans were dear to him. He could not yield them. His ambition, long cherished and worked for, tomorrow was to be realized. With this happy introduction to his professional career, fortune and fame would be reasonably sure. That night was a sleepless one. But with the light he walked in the light, and on the morrow he informed Sir Charles Barry, the architect of the most costly building that has been erected in England for centuries, that all his purposes in life had changed, that he would surrender his privilege and prepare himself to preach the Gospel of Christ.

The college was entered and the studies completed. There followed devoted pastorates at Sunderland, Manchester, Birmingham, and Hadleigh. He was fifty years of age, a pastor ministering to a large and influential church, entrenched in the confidence and affections of his people, when he heard anew the voice of God, as aforetime, breaking in upon his settled plans of life. In August 1871, he went with his wife to Paris for the first time, intending to stay but four days. They distributed tracts and were especially impressed with their reception in Belleville, the artisan district of Paris. They saw an opening for needed and effective religious work. After much consultation and study they opened their first station at Belleville in January, 1872. He commenced his work with no benevolent missionary society behind him, with no assurance of support other than that of his own small income, or of welcome from the class of poor people to whom he would give himself, and with no language which his hearers could understand, while fifty years of age. It would have been folly had not God called him and said: "Fear not; I will be with thee." It was not folly, it was faith.

In a little shop, at 108 Rue Julien Lacroix, Belleville, with cheap chairs for fourty people, and with a preacher who could not use the language of his hearers, this mission was begun not quite twenty-two years ago. And these twenty-two years include the history of the most wonderful mission of Europe. They include the providential leader in this work, toiling with a consecration that transfigured severe work into delight, bearing pain as if it were pleasure, standing up like a soldier against hindrances within and without, making his hymns of faith and hope, and singing them as he moved persistently forward, never faltering, never losing heart or courege, never tiring, for the salvation of thousands of souls, the transformation of homes, the new courage and strength of churches. Who can tell what they do not include!

These twenty-two years furnish a record and a history which should not be forgotten. It should be a perpetual testimony to the grace of God and the faith of man for contemplation and imitation—a legacy of permanent influence. Inspired by convictions and sustained by prayer, in a world where selfishness is common, and where its dominion is strong, nothing is more instructive than such self-denying lives, which demonstrate the power of faith in God and the consequent divine life in man. How strangely God prepared him! The dying request of a man of God who wished his son to take up the work from which the father had been early called; the providential sermon of an unsought and undesired minister, who uttered his message at a venture just one day before it was too late, and one day before the plans of life had been fixed; the consecration of duty and the slaying of ambition; the training of twenty-three years of successful ministry among his own kindred, were all for preparedness. Then, again, the voice of God to his soul called the man to resign home, and friends, and church. It was a voice silent

to others, but as strong to him as if a whirlwind had been syllabled in speech, and as emphatic to him as if the lightning had burned the commission upon his soul, giving him the recognition of power, and rousing him to a sense of what might be accomplished. Begetting strength to his physical weakness and wisdom for the work as the calls repeated themselves more clearly until it was all an irresistible inspiration from God.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

Trouble and perplexity drive us to prayer; and prayer driveth away trouble and perplexity.

He who is faithful over a few things is a lord of cities. It does not matter then whether you preach in some costly cathedral or teach a ragged class, so you are faithful. Faithfulness is all.

PRACTICAL LESSON POINTS.

Lesson 1.—October 1st.

THE POWER OF THE GOSPEL.—Rom. 1: 8–17.

Line of Thought.—A Living Faith.

A living faith cannot be hidden, it will make itself known. Its service is with the spirit; unceasing concernment for others' good; submission to God's will. It has a solid foundation, and desires that others too may be established. It seeks mutual comfort since it is mutual in nature. It is a fruit producing element. He who possesses this faith is ready to do any duty he feels called to do, and is not ashamed of the foundation upon which his faith rests—the Gospel. The foundation is the power of God unto salvation to all who exercise such a faith. The saved by *faith* will live *in* faith. By faith comes justification; the justified by faith will manifest a living faith.

Lesson 2.—October 8th.

REDEMPTION IN CHRIST.—Rom. 3: 19–26.

Line of Thought.—A living Faith claiming Redemption.

By nature no one has a claim to God, all are guilty. The law, instead of justifying and freeing the sinner reveals to him his lost condition. He sees himself a prisoner, a slave, unrighteous. The law reveals God's justice and mercy to our condemnation. The Gospel, to the contrary, reveals God's grace and mercy in Christ to our redemption. As God is righteous in the law, so he is righteous in Christ. Christ has redeemed man by his blood. Man can have this redemption by faith in Christ. In the redemption in Christ, God gives the most evident displays, both of his justice and mercy. Of his *justice* in requiring a sacrifice and without it no redemption; of his *mercy* in providing the sacrifice which justice required.

Lesson 3.—October 15th.

JUSTIFICATION BY FAITH.—Rom. 5: 1–11.

Line of Thought.—A living Faith rejoining in a justified Life.

Justification is the key-note of the epistle to the Romans. Accepting redemption in Christ we become justified. Here we see the blessed results of a justified life. 1. There is peace. This is the only lasting peace; justification is the only way to that peace; faith is the only source of justification. Faith can then rejoice in the blessings following justification. 2. Access to God's grace with all its resources. 3. Joy, in hope of future glory. 4. Joy in adversities; even these work for our good, in that they make us stronger in patience, experience and hope. 5. A blessed assurance—not ashamed. The great gift through justification is the Holy Ghost, shedding the love of God abroad in our hearts. Is this love still wauting, then is still wanting the firm rock of a happy Christian experience. 6. Salvation from God's punishment of sin. 7. We rejoice in God; there is a glorious change from enmity to friendship.

Lesson 4.—October 22nd.

CHRISTIAN LIVING.—Rom. 12: 1–15.

Line of Thought.—A living Faith living Faithfully.

The doctrines of the Gospel, as inculcated by the apostle, especially justification by grace through faith in Christ, are not only consistent with, but conducive to, the most pure, elevated, and universal morality; and the inteligent, cordial belief of the one will, through the grace of God, secure the other. Some of the most prominent traits of a true Christian life are here enumerated by the apostle. They are the outgrowth of a living faith. 1. A consecration of body and soul to God, a *living*, uot a *dead*, sacrifice. The proper service of God demands this. 2. Non conformity to the sins, habits, pride, vauity, riotous living of the world; but a transformation to a new life, delighting in, and living under the will of God. 3. Humility before God with serious thoughts of self. 4. A faithful, zealous discharge of our duties with the ability we possess. 5. Sincere love. 6. Abhorance of evil. 7. Self-sacrificing brotherly love. 8. Charitable and hospitable. 9. Love to enemies. 10. A deep interest and a tender sympathy in the joys and sorrows of others.

Lesson 5.—October 29th.

ABSTINENCE FOR THE SAKE OF OTHERS.
1 Cor. 8: 1–13.

Line of Thought.—A living Faith will practice self-denial for the Sake of Others.

Paul here lays down a *great principle;* he declares that if his eating meat, which indeed may not be of any harm to him, should yet lead his brother into idolatry, he would not eat meat as long as the world stood. This is one of the great foundation stones of the *Temperance Reform.* It is conceded on all hands that the use of intoxicating liquors is dangerous to all, and deadly to many. They have the tendency to destroy life, squander property, debase character, injure health, incite to crime, spoil families, ruin the soul. There is no question about the insidious character of intoxicating drinks; and that no one intends to go so far in their use, as to bring these evils upon themselves or others. We have a *right* to give up wine, beer, and all strong drink for the sake of our influence over others. All ministers, Sunday-school teachers, etc., have a *right* to give up the use of tobacco for the sake of the boys, and to refuse to join in certain amusements for the sake of their influence over the young. By which of our rights can we exert the best influence?

That point of self-education which consists in teaching the mind to resist its desires and inclinations until they are proved to be right is the most important of all, not only in things of natural philosophy, but in every department of daily life.

THE YOUNG PEOPLE.

WHEN WE WERE BOYS.

Oh the days when we were boys!
Life had sunshine, health, and joys;
Rosy, hearty, fresh and fair,
Full of life, we children were.

Shoeless, hatless, coatless too,
Through rent garments breezes blew;
Active, agile, playful, wild,
Who is happier than a child?

Quick to laugh, and jump, and run,
Fond of sunshine, full of fun,
Shouting, swinging on the gate,
Bound for school—"You'll be too late!"

Ah, those days are passed away,
Brows are wrinkled, hair grows gray;
Yet I love their cheer and noise,
And my heart says, "Bless the boys!"

Bless the laughing, shouting boys,
With their pleasures, plays, and joys;
May they think on God in youth,
And grow up in grace and truth.

SKELETONS OF C. E. MEETING TOPICS.

OCT. 1.—*I am ready.—Consecration topic.*—Rom. 1: 9–17.

1. Ready to give myself to Christ and his service.
2. Ready to do what he would like to have me do.
3. Ready to walk how and where he directs me.
4. Ready to live, to suffer, to die for him.

OCT. 8.—*Faith in Jesus Christ. What is it?*—Rom. 3: 22; Eph. 3: 17–21.

1. The means of applying the righteousness of God in Christ.
2. The chanuel for the indwelling of Christ in the heart.
3. The manner of comprehending and knowing the love of Christ.

OCT. 15.—*The hope that maketh not ashamed.*—Rom. 5: 1–5; Phil. 1: 20–27.

1. The hope resting on the immutability of God.
2. The hope born through the love of God in our hearts.
3. The hope exercised in a faithful discharge of duty.

OCT. 22.—*Christian courtesy.*—Rom. 12: 10—16; Phil. 2: 2–5.

Consists in 1. Brotherly love, 2. Mutuality, 3. Hospitality, 4. Benevolence, 5. Sympathy, 6. Humility, 7. Resentlessness.

OCT. 29.—*Our responsibility for others.*—1 Cor. 8: 10, 12; Rom. 14: 12–19.

1. We are responsible for our whereabouts, our words, our deeds, our neglect of duty.
2. Should lead us to self-denial for others' sake.
3. Should lead us to do what we can for the well-being of others.

A. M. F.

Do you belong to the "Weather-proof class" in your Sunday-school? The seats of this class are always sure to be occupied on the rainy Sunday, the snowy Sunday, the very hot Sunday, the very cold Sunday. If its members ever must stay away from the school, they manage to do it on the Sunday when it is so pleasant that everybody else will be there. This class always has a weather-proof teacher. It is the delight of the superintendent's soul. It is the encouragement of the pastor. If he is ever tempted to omit the church services, the thought of that weather-proof class and its graduates that are still in his congregation, decides him to have the services opened, continued and closed as usual.

WORKING IN INDIA.

One of the young members of the Deep Run church, Joseph R. Godshall, is now engaged in mission work under the auspices of the *Christian Alliance*. We (his pastor) have had several communications from him, in which he expresses his delight in his field of labor and the blessed assurance that the good Master has called him to this work. We have also through his courtesy on our table a number of papers and tracts published in that far of land. Among the former are a number of copies of the *Bombay Guardian*, a christian weekly newspaper circulating throughout India and the cast, printed at Bombay; and *The India Alliance*, a new monthly publication, issued from the Alliance mission station, at Akola, Berar, India. On the cover of which, in the list of some forty workers, we find the name of our dear young brother. We have also received from him a broad satin ribbon Bible book mark with a hymn, "*A Vessel unto Honour.*" You may look for the hymn in our next issue.

Though not all called to foreign mission fields, may all our young brothers and sisters be as fully consecrated to the Master's work, as our dear brother in far off India.

Bro. N. B. Grubb has been giving a number of addreses on the work and his impressions of the Christian Endeavor at Montreal. On the evening of August 16th he spoke to the Society at Souderton. He kept the audience in rapt attention for one and one-half hour, and the only regret at the close was that it was over so soon. The speaker had been in many religious gatherings from which he had received inspiration, but none equal to that great convention of 18000 delegates, representing the Young People's Society of Christian Endeavor of the whole world. Young people of both sexes wholly consecrated to Christ and his cause, following the banner of the cross, with the motto, "For Christ and the Church." The speaker briefly alluded to the threatened riot by a mob of the low class of people and showed how a band of fully consecrated people can with Christ gain the victory by being faithful to, and trusting in their great Master.

Christian Endeavor is rescuing the Youth of South Australia from gambling, intemperance, and smoking, and leading them to look to the Savior as their ideal, and say when they have a difficulty to settle, "What would Jesus do?"

Consecration is an individual work and result. It is peculiar to the secret place where the soul meets God in silence, solitude and secrecy. It belongs to the holy of holies.—*A. T. Pierson.*

MARRIAGES.

ANDREWS—ROSENBERGER.—On August 12th, 1893, at Souderton, by Allen M. Fretz, Hiram K. Andrews of Perkasie, Pa., to Miss A. Maggie Rosenberger, of Dublin, Pa.

SCHREIBER—SCHANTZ.—On September 16, 1893, at Zionsville, Pa., at the house of the bride's parents, by A. S. Shelly, Harry F. Schreiber and Lizzie Schantz.

DETWEILER—FRETZ.—On September 16, 1893, by A. M. Fretz, at the house of the bride's parents, near Bedminsterville, Pa., Henry D. Detweiler, of Souderton, Pa., to Miss Emeline Fretz, of Bedminster, Pa.

DEATHS.

SLIFER.—On July 29, 1893, in Philadelphia, Pa., of old age and general debility, Jacob M. Slifer, aged 75 yrs., 4 mos. and 1 day. Funeral services by N. B. Grubb on 31st. Interment the following day at Saucon Mennonite church.

KNAPP.—On August 27, 1893, in Philadelphia, Mary Catharine, daughter of Robert and Mary Knapp, aged 13 days. Funeral services by N. B. Grubb.

GEORGE.—On August 28, 1893, in Richland, Bucks county, Pa., Clemence, son of Charles and Lizzie George, aged 5 mos. and 10 days. Interment at West Swamp church. Funeral services were conducted by S. M. Landis and A. B. Shelly.

GEORGE.—On September 3, 1893, in Richland, Bucks county, Pa., Lily, daughter of Benjamin and Emma George, aged 6 mos. and 3 days. Interment at West Swamp church. J. Y. Schultz spoke at the house and A. B. Shelly in the church.

CLYMER.—On September 5th, 1893, in Milford, Bucks county, Pa., Mary Lizzie Clymer, daughter of Abraham S. and Elizabeth Clymer, aged 25 yrs., 1 mo. and 21 days. Her funeral was held on September 11th. A. S. Shelly spoke at the house, and A. B. Shelly in the church ffom 1 Tim. 4: 8. Interment at West Swamp. Sister Clymer was a consistent member of the West Swamp congregation, and an earnest and beloved member of the Sunday-school Bible class. She bore her sickness (consumption) with great patience and when her end drew nigh she was anxiously waiting to depart and be with Christ. Her end was peace.

GRUBB.—On September 9, 1893, while visiting the Rev. John Hunsberger, in Worcester, Montg. Co., Pa. Elizabeth Grubb, widow of Silas Grubb was suddenly seized with a stroke of paralysis and in a few hours lay cold in death, at the age of 68 yrs., 6 mos. and 23 days. Intermcut was made on September 14, at Bertolets Mennonite meeting-house, where the funeral services were conducted by W. S. Gottshall. Text: Rom. 14: 7-8. The deceased was the mother of Bro. N. B. Grubb, pastor of the Philadelphia congregation.

TYLON.—On Sept. 13, 1893, near Schwenksville, Pa., of congestion of the brain, Emma Tyson, aged 7 yrs., 2 mos. and 13 days. The funeral services were held in the Schwenksville Reformed church and were conducted by W. S. Gottshall. Interment was made in the Schwenksville cemetery.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of August.

GENERAL FUND.—From Schwenksville, Pa., cong., $49.17; Catharine Unziker, Ill., $10.00; Daniel Bucher, Mo., $1.90; Salem cong., Ohio, $7.17; Benj. Amstutz, $1.00; John Schneck, 50c.; cong. in Burke Co., Ill., $18.60.

BUILDING FUND FOR CANTONMENT.—From Summerfield, Ill., cong., $172.00; Cong. at Pulaski, Ia., $70.00; Aaron Wall's cong., Minn., $5.00; Friedelsheim cong., $25.00; Catherine Andres, Washita, Kan., $10.00; Hereford, Pa., Y. P. S. C. E., $10.00; Johannesthal cong. Kan., $16.00; Mission Society of cong. in Butler Co., Ohio, $55.00; Newton, Kan., cong., $99.00; Several Brethren of the Childstown, S. Dak. cong., $20.00; Bruderthal cong., Kan., $164.00.

Gratefully acknowledged,
HERM. SUDERMANN, JR., *Treas.*

FOR HOME MISSION WORK.—From Newton, Kan., cong., $31.48; Newton, Kan., S. S., $6.73; Deep Run cong., Pa., $10.00; Souderton, Pa., cong., $3.70; Halstead, Kan., cong., $28.00.

Gratefully acknowledged,
D. GOERZ, *Treas.*

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST." I COR. 3: 11.

VOL. IX. NO. 2. QUAKERTOWN, PA., NOVEMBER 1893. WHOLE NO. 98.

HELPING ONE ANOTHER.

BY FANNIE FAVEY MAC HARG.

Of all the joys which life affords,
From childhood's sunny morning
Until the paling western sky
Of night's approach gives warning,
There's none that springs so swift and sure
Delights less pure to smother,
As that which thrills and warms the heart
When helping one another.

If days and nights seem born to us
To be consumed by sorrow,
If hourly we have vainly craved
A happier to-morrow;
If from ourselves we loving turn
To some pain-stricken brother
The sorriest night finds dawning bright
With helping one another.

'Tis selfish grief that deadliest clings,
And Christlike lessons heeding
We'll find life's devious, onward way
To sunnier heights still leading;
Till when these bodies, weak and worn,
Have sought the common mother,
Our souls more joyful sing and soar
For having helped each other.

PUBLICATION.

Paper read before the General Conference at Bluffton, Ohio, by N. B. Grubb.

In speaking of Publications we mean, first, Religious publications, such as books, tracts, periodicals, etc., and in the next place the publications of our own church and more particularly those of this Conference. The publications of this Conference mean the same for our churches and members, what those of other denominations mean and always have meant for their churches and people.

Shall we as a denomination hope to prosper and fill the mission assigned us, we must make our publications, next to the Bible, of utmost importance.

We ask first—What can the object of Church Publication be?

Church publication has for its object, directly or indirectly, the advancements of the interests of Christ's Kingdom. To fill its calling it dare aim at nothing less. Though a human agency it has a divine mission. To be true to the calling, every member of the Church—to be a Christian—must be a "co-worker together with Christ." Must not only be active and zealous in laboring to further the cause of Christ in his own congregation, or be confined to the narrow limits of his own community, but must needs be actively interested in the welfare of the Church throughout the world. And in an especial manner should each member know and feel the wants of that particular branch of Christ's vineyard with which the member stands connected. Said some one to me lately, "No member of the Church can fulfill his mission, as a servant of Christ, who is ignorant of the Church's needs; who does not acquaint himself with her progress, her trials and her triumph's."

Right here it is that the publication of the Church serves as the strong arm, quietly reaching out, and as a pulpit assistant, supplies a lack that can in no other way be met or supplied. It aims to encourage and support the minister in his efforts to build up the Lord's people in faith, knowledge, piety and devotion and loyalty to the Church. It brings vividly before the eye of the people at an opportune time, the same truths and interests which through the ear are impressed upon them by the voice of the preacher. It does that which the pastor cannot possibly do, visit every family and every member of each family day by day, week after week, and lays before the members of the church and others, pure food for daily thought. It brings to the notice and comprehension of its readers practical and important information from every part of the Globe. It brings such Christian intelligence as will tend to bring the reader into sympathy, contact and co-operation with every department of Church work. It aims to impress upon the heart of the Christian, and to enable the individual to realize the truth, that the work of the Church is *his* work, as well as the work of the Church, and the work of her Christ, and that, if he would be faithful to his trust, he must make every interest of the Church, his own personal interest,—a care equally important with the care of his own soul.

Again, the Church publications strive to jealously guard and protect the minds and life of the young, and especially aims for the purification of the home life of the Christian and the elevation of the non-Christian, by putting into the hands and homes of its people, such pure, wholesome literature which shall serve to broaden and enrich the mind, and make better the heart; thus bringing the only sure remedy against the unchaste, diabolical, sensational literature that floods the land, and prepares its readers for vice and crime. Religious publications, or Church literature endeavors to do all that it is possible to do, within the borders of its province. 1. To diffuse Christian light. 2. To develop Christian life. 3. To broaden Christian love.

In the second place we ask—What are the benefits or advantages of Church Publications?

The realization of what we have above presented will bring untold benefits to the Church. Experiences prove to us that no church can afford to do without the strong arm of Church literature—and especially the Church paper or papers. What is true of the Church in general, is true of the individual Church, and the individual member as well. In the degree that the Church neglects this important agency, does she fail in fulfilling her appointed work. This rule holds good too, as applied to the Church or its member.

Church literature and Christian enlightment go together; Church publications and Christian activity and benevolence cannot be divorced, they always go hand in hand.

Ask any minister of the Gospel, who serves a congregation composed largely of members who do not read the Church papers, as to his experience; and he will tell you (if he is honest and he himself a diligent reader of them) and, he will tell you that his work is very hard and very discouraging. He will tell you that the members have no interest in the Church beyond the narrow sphere of their own congregation. He will tell you that nothing, however striking, can be presented that will awaken interest, and draw out sympathy for either the Home or Foreign mission cause; the small contributions of benevolence are reluctantly given. There you will find on every hand, manifest evidences of indifference and inactivity with regard to the general interest of the Church.

Enter into almost any home of our Church, where our Church papers are not taken; talk to the members of that family about the Home Mission work, speak to them of Bethel College or any institution of learning or the various interests and needs of the Church and what do you find?

Many you will find ignorant of what the Church does or needs to do, others know so little of and care so little for these things, that their hearts cannot be drawn out in sympathy towards them; you will find that the great work of the Church engages neither the thoughts of their minds, nor the love of their hearts. Among that class you will almost invariably find the grumblers, kickers and fault finders, for the simple reason that they know nothing else to do; nor do they know how to do anything else,—hence they content themselves in picking flaws and hinder the work. This is not drawn from imagination, it is only too true, too real.

On the contrary, ask a minister who serves a Congregation, among whose families the Church papers and other Church literature is widely diffused, as to his experience and he will tell you that his people are wide awake and active, and that no proper appeal for any just cause is made in vain; that he can depend on them to stand by him, bearing the full share of their burdens; that it affords him pleasure to bring before them the general interests of the Church, because it always brings a sympathetic response. He will tell you that his people delight to hear of the progress of missions, and of the growth of the Church's literary and charitable institutions. He will assure you of the constant increase in contributions to the Lord's treasury.

O! there is joy in ministering to a people whose hearts and offerings go out freely in love towards interests which are precious in the sight of God.

Some time ago, I asked a pastor who were his most active workers and the most liberal and cheerful supporters of the cause of the Church, and this was his reply: "The people of my congregation that work and give cheerfully and liberally are those who carefully and regularly read our Church papers and manifest a deep interest in all our Church literature."

If we can then convince ourselves of the truth of the foregoing statement, we need scarcely ask

Continued on page 13.

HOW TO MEET THE LACK OF GOOD TEACHERS IN THE SUNDAY SCHOOLS.

Paper read at the Sunday School Convention in Springfield by Seward M. Rosenberger.

Teaching is a noble work, and a work that carries with it great responsibility. This statement is true of secular teaching. If you attend gatherings of public school teachers, you will hear the instructors urging upon the teachers the necessity of their performing the duties of their vocation faithfully and well. We can affirm that their views are correct. The teacher as the one to whom are entrusted the children of our land for the building up of good moral characters has a responsible position.

The Sunday school teacher has it for his duty to impart not only moral but religious instruction. What shall we say then of his responsibilty? We say that it is equally as great if not greater than that of a teacher of our public schools. This being the case it is necessary that there are selected to fill these posts of work in our Sunday-schools such as will realize the importance of their duties, and devote their best efforts to the performance of them. Such as are or aim to become good teachers should occupy the places.

My topic implies that there is a lack of good teachers, that there is not as thorough teaching in our Sunday-schools as there should be. It is not easy for the leader of a school to have an efficient corps of teachers. The voluntary nature of service in the Sunday school makes it often a difficult matter to secure a sufficient number of teachers; but the demand should be met, and consequently such as are not properly qualified are apt to be chosen.

Now, in order to suggest remedies, we must inquire and see some of the defects in the teaching of our Sunday-schools. In the first place we find such persons as teachers who have no tastes nor talents for the work. Tastes and talents differ. There is a place for service in God's Kingdom for every one; but, as not every one is gifted to become a minister of the gospel, just so not every one is gifted to become a teacher in the Sunday school. Care should be taken, then, to select so far as possible such as show themselves to be adapted to teaching. This suggests that the leader should know the members of his school, and know them to such an extent as to perceive who among them possess talents for teaching.

As a second defect, I mention a lack of purpose on the part of the teacher: Is it not true that many a teacher goes before his class on a Sunday with no purpose whatever save the killing of the time assigned for teaching the lesson? Such a teacher does not realize the responsibility of his position or else is very indifferent in regard to it. A teacher needs to have earnestness of purpose. He should be filled with a burning zeal to win souls for Christ, and to assist in the building up of His Kingdom.

Zeal for active service may be promoted by having a warm spiritual atmosphere in the Sunday school. It should be the aim of the pastor of the church and the superintendent to have it there. The superintendent must be careful not to tolerate a lowering of the standard of the school. Let it be looked upon as a soul-saving institution and nothing less. He should teach, by precept and example, loyalty to Christ and faithfulness in service. He will be to some extent a pattern for the teachers. They will catch some of his spirit in the work.

Young People's Societies are a means of infusing into the workers of the Sunday-school the spiritual activity that is needed. In these, Christians are taught a practical Christianity. They learn that in order to do good one needs not only to observe the commandments which forbid us willingly to commit sin; but also to be active in Christ's service, to embrace all opportunities possible of offering help to our fellowmen. The new life created in the meetings of these societies will manifest itself in more faithful service in the Sunday-school.

Thirdly we mention, as a defect in teaching, a lack of knowledge. Let us look to the public schools again. You will find that there is year after year a greater demand for teachers who possess an adequate fund of knowledge to insure efficient teaching. The fact is that in order to teach others a branch of knowledge successfully, one must be thoroughly familiar with it himself. In order to teach bible truth successfully one needs to be thoroughly familiar with bible truths. In short, the fact is that teachers need a more comprehensive knowledge of the bible.

Fourth, we mention as a defect a lack of knowledge of the principles and methods of teaching. The two last mentioned defects lead us to conclude that our teachers need training. So far as possible the teaching in our Sunday-schools should approximate that of the day-school in efficiency. To train public-school teachers for their profession, normal training schools have been established all over the country. An idea similar to this in connection with Sunday-schools is the formation of normal classes.

These classes have a threefold object: The giving to its members a comprehensive knowledge of the bible, a knowledge of the principles and methods of teaching, and actual teaching practice. This plan has been tried and found to work out excellent results. As an example of the good results of this plan allow me to quote from a writer on Normal Class work.

"Something over a year ago," says he, "the Sunday school in connection with a certain church was suffering from a dearth of teachers. We proposed a normal class as a solution of the question not only of the lack of teaching force but also in teaching ability. The results have been most satisfactory. Whereas there was a dearth of teachers last year we have supplied as many as five or six teachers a Sunday temporarily, and seven have gone out as permanent teachers." I only make mention of this incident to show that where it is practicable to form these classes under the direction of a skillful leader good results may be realized.

The teacher's meeting in connection with a Sunday school will do much to supply a lack of efficient teaching. The chief part of the exercises of a teacher's meeting is, of course, the study of the lesson of the week. This study of the lesson is essential to good teaching. In our times lesson helps are plentiful; but a teacher who, in addition to the study of the lesson by means of these, attends a teachers' meeting will find himself better eqipped for service than one who does not attend them.

An efficient leader of these meetings will, on whatever plan he conducts the meeting, lead the teachers to perceive new points in the lessons. Plans for presenting the truths of the lesson will also be suggested. Besides this regular study of the lesson of the week there may be other features of a meeting. At some of them there may be a drill in normal lessons. A mutual conference of teachers concerning needs and experiences may also become a part of the exercises.

As a last means of training teachers for more efficient work, I suggest teacher's institutes. At these gatherings of teachers by essays, talks, and discussions the best ways of working are brought out. By means of class drills and model lessons the various methods of teaching may be tested. Besides serving the purpose of training teachers, these gatherings are a source of inspiration and encouragement. These also then may serve to give teachers more earnestness of purpose.

To sum up our views on "how to supply the lack of good teachers," we remark that it should be the constant aim of the leader of the school first, to exercise discretion in the choice of teachers, second, to give members of the school opportunity to prepare themselves for the work, and third to convert the poorer teachers into better ones. To carry out this aim let him faithfully use the means possible and we are confident that the problem will, in part at least, be solved.

SUNDAY SCHOOLS OF THE EASTERN DISTRICT.

The committee on reports at the Sunday School Convention held in Springfield in August, gave the following summary of the reports handed to them:

NAMES OF SCHOOLS.	No. pupils enrolled at beginning of year.	Number Enrolled at end of year.	Average Attendance.	Male Teachers.	Female Teachers.	Deaths.	Volumes in Library.	Money for School.	Money for outside Gospel work.	Money for Charity.	Regular Sessions.
Deep Run	100	110	75	6	4	1	150	49 25	4 90	1	52
West Swamp	142	134	74	8	8	1	. .	60 15	29 37	. .	48
Flatland	109	109	65	5	3	1	100	33 00	. .	. .	39
Springfield	45	54	31	4	2	. .	. .	12 50	. .	. .	52
First Menn. Phila.	400	411	231	14	9	3	500	408 71	34 56	100	52
East Swamp	94	94	55	4	5	1	125	20 00	. .	. .	52
Upper Milford	85	69	48	5	4	1	354	24 71	7 48	. .	48
Schwenksville	94	94	52	4	2	. .	. .	26 44	8 19	. .	39
Hereford	65	64	52	4	3	. .	200	70 28	11 91	. .	52
Souderton	170	165	98	7	3	. .	. .	. .	. .	. .	. .
Saucon	110	110	52	5	6	1	130	64 00	. .	. .	52
Totals	1440	1208	756	74	56	12	1459	859 04	116 41	$1 00	

All the schools use the international series of lessons. Helps, such as quarterlies and lesson leaves are supplied by the schools, with the exception of one school, where the pupils find their own helps. Seven schools report fifty-two sessions a year; two schools report forty-eight sessions; two schools report thirty-nine.

The report with regard to other literature is very meager; five schools report the use of papers. Under the item of means for raising moneys, we find the basket collection prevailing. The Philadelphia school uses also the envelope system. The Zionsville school has in addition to the regular collections, the Birthday box.

Most of the schools report Christmas festivals, a few have also Children's Day exercises.

SEWARD M. ROSENBERGER,
ALLEN M. FRETZ, } *Committee.*

WAYS OF DOING GOOD. *(Continued).*

H. G. ALLEBACH.

At the present day, the Sunday-school, can be said, without any fear of stretching the truth, to exert a farther-reaching influence upon any community than the traditional church services. To it is due the praise of first training the tiny feet of children to walk in the footsteps of their Saviour. The consecrated Sunday-school teacher stands on a level with the consecrated preacher. You may look upon the Sunday-school as a collection of little congregations each having its pastor and these little congregations enjoy the great advantage of more individual and therefore more effective, preaching. Best of all, each little congregation is studying the open Bible, which cannot always be said of the church gathering.

Looked at from this standpoint, the duties pertaining to Sunday-school work will be seen in a new light, and greater importance will be attached to them. These duties are so well known and pressing that it is next to unnecessary as well as impossible to dwell upon them at length. Our yearly Sunday-school conventions are a wonderful spur to greater and still greater achievement in Sunday-school work.

And now for our duties toward those who are outside the church. We may most appropriately call them missionary duties; for whether those who are out of Christ live next door or in the jungles of India; they are alike subjects for conversion. But if we wish to convert them, we must be converted ourselves Our every-day duties in contact with our fellow-men are the very ones that will count with the unconverted; for, however zealous we may work within the church, the unconverted can not appreciate such work. It is the *morality* of Christians that commends them to the heathen. What matters it to them what we believe so long as our faith is not made manifest by our works? and what, indeed, will it profit either ourselves or them? What care the heathen for the Bible, as long as they suppose our ungodly works are sanctioned by it?

First of all, our good must not be "evil spoken of." Some people believe that if their characters are above reproach, their reputations will take care of themselves; or to state it still more precisely, if their motives are good, no matter what the outcome may be. I don't know about that. It may be sufficient for God's all-seeing eye, which looks into the heart; but for the heathen in their blindness, it is of little value in itself. You want people to think well of you, if you wish to exercise and retain a Christian influence upon them. They cannot know your motives, else they would bear with you in your weakness. The best deed you can do will not suffer by being examined so as to be sure that it is also a prudent deed; it may suffer by being performed out of place, and at an unfortunate moment. To be sure of all, you must often make a temporary sacrifice for those you would benefit. You must often look at things from another than a Christian stand-point. To the Jew you must be as a Jew, to the Greek, as a Greek, to the rationalist, as a rationalist, to the skeptic, as a skeptic, to the strong, as strong, to the weak, as weak. Look at yourself with their eyes, and see whether you are altogether such a saint as you believed you were.

Above all, don't imagine that your unconverted neighbor is such a blockhead as not to know to a great extent what is right, and what is wrong. Don't give even the appearance of sin before the unrighteous, for they will then hold your religion in greater contempt. You may have an idea you can convert them by going into the ditch with them; but you are mistaken.

Nearly all the ungodly men that are around us, know something about our Bible, and our religion, and can point out to us our inconsistencies. If you are a man that likes, occasionally, to stir up a fuss, and that takes pleasure in fighting with others, and in seeing others fight, don't be surprised to hear your enemy say, "I thought you Christians believed in peace and good-will to all men." Try to realize your unconverted neighbor's highest ideal of good—and not only that, but try to be a better man than even he looks to you to be.

"Love your enemies." "Recompense to no man evil for evil." If some one swears at you, don't swear back. If some one slanders you don't slander him in return. On the contrary, if he is in trouble, keep him out To be sure, there is a limit to this. Some men will not be won by kindness. They need to be taken down once or twice before they begin to appreciate your kindness Even God's love is not to be imposed upon with impunity. But don't be in haste about this before you have tried the milder way. "Be not overcome of evil, but overcome evil with good."

"I WRITE UNTO YOU, FATHERS."

MARGARET MEREDITH.

Don't stop satisfied with toiling for your children, and denying yourself, and wearing yourself down into the grave for them; don't even stop with trying to teach them the way to heaven. If you do all that, do just one thing more: be "nice" to them; kind and friendly and gentle.

I heard such a pleasant story to day: "My husband's father is not going to live with us this winter; the daughters will not allow it. They must have him themselves." How well deserved is such loving care by most fathers! These are working people, and their father worked for them and their care in his old age is what he has a right to expect; but how seldom do we see such a feeling of *desire* to repay the debt!

"It is John's turn now to take his father, and James must have him next." Uncomplaining acceptance of the duty is as much as many sons and daughters expect of themselves.

Yet this want of zeal in the care of "father" is not always hard-heartedness. The poor father, who lavished his young manhood and his middle age for his boys and girls, was generally tired and cross when they saw him. Though they owed everything to him it was the habit of their lives to avoid him and be happier away from him.

The feelings of childhood often last into manhood quite unchanged by the logic of later years. And, you see, a child has no appreciation that *it* is the motive for the parent's mode of living. I said to the brightest of little girls, whose father lifts heavy weights and endures cold and heat and long hours till I often fear that he may kill himself, "Janie, why does your father work so hard?" "Because Mr. Crawford makes him." "Well, then, why doesn't he leave Mr. Crawford?" "Oh, because Mr. Crawford wouldn't hear to it for a minute!" I was determined that she should understand that it was love for his children, not fear of Mr. Crawford, that kept him so hard at work. I explained matters. But most fathers have not an officious friend to be their champion, and are too generous to even think of demanding gratitude from their children.

Gratitude, indeed, is not what you want. You want love. This you can buy with a kind manner better than with your life's blood.

THE DOCTRINE OF CHEERFULNESS.

"We need the doctrine of hopefulness and cheerfulness preached more than it is in our pulpits—a doctrine based on the duty of glad and loving obedience to the will of the Infinite manifested through life and all its varying conditions and events. The world is busy, careless, practical, indifferent; but it has the keenest appreciation of the brave face, the hopeful heart, the willing and submissive attitude, the courageous spirit, that will not say die. It sees a revelation of religiousness in these facts, when it does not go to church or pray. It recognizes the power and majesty of the soul, creative in so much that, when its props are taken away, its dwelling place destroyed, its possessions lost, its goodly heritage laid waste, it can build again, throwing its force into new forms better than the old, can make itself a morrow brighter than its yesterday—for creativeness is in the soul, and the power of renewal; and God, lest we should lose the force of self-direction and self-activity, allows the pleasant places of our lives to be trampled under foot of beasts, and practically says, 'Build anew, exercise the strength that is within you, trust and love and labor, and fire cannot burn you, nor can water drown, nor shall death triumph over you; for you are creative and co-workers with Me.'"—*Register.*

THE FIRST STEP.

"To drink deeply—to be drunk— is a sin; this is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober; one glass excites him and to some extent disturbs the state of sobriety, and so far disturbs it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage, and a seventh or eighth makes him stupid—a senseless, degraded mass. But when does the sin begin? At the first step toward complete intoxication, or at the sixth, seventh or eighth? Is not every step from the natural state of the system toward the state of stupid intoxication an advance in sin and a yielding to the unwearied tempter of the soul?"—*John Bright.*

Genesis, the seed plant of the whole Bible, is full of prayer. The rest of the books of Moses and the historical books of later days give us continually the prayers of God's faithful servants. The book of Psalms abounds in prayers which are invaluable to a life of fellowship with God. The prophets are full of the same theme. The gospels are permeated with examples of prayer, and the teachings of our Lord with respect to it. And the Acts and Epistles no less testify to its power and blessedness. Is all this for nothing? Does it not teach us that in true godliness nothing stands higher than the grace of faithful and believing prayer? Does it not call upon every servant of the Lord to be watchful in the use of the mighty power?—*Rev. George Everard.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. B. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Sonderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. B. SHELLY, Baily, Berks county, Pa.

QUAKERTOWN, PA., NOVEMBER, 1893.

The triennial meeting of the General Conference of Mennonites of North America, was held in the church near Pandora, Ohio, from Thursday, Oct. 19, to Wednesday, Oct. 25. The number of delegates exceeded that of any previous conference. Fully 1300 persons were present at the opening session and the interest continued unabated to the last. The program included the consideration of work along the lines of Publication, Home Mission in its various departments, and Foreign mission work. The evenings were given to services conducted by the ministers from a distance and in these evening services the work of the young people and of the ladies was not forgotten. In order to give our readers as much as possible of the inspiration of the conference, we propose to give them a full report in a supplement to the next issue.

Thursday morning, Oct. 26th, and the neighborhood of Bluffton, Ohio, saw the first gathering of Sunday-school workers ever brought together under a call for a General Sunday-school convention under the General conference of Mennonites of North America. The call had been issued at the instance of the District conventions and by a joint committee from these districts. The time for the convention was chosen with regard to the General conference in order to enable persons to attend both conference and convention.

When the morning for the convention came the beautiful weather with which the conference had been favored was changed to rain and the prospect in this respect was rather discouraging; however nothing daunted the visitors, and Sunday school friends of the vicinity, were early on the way towards the church and by the time appointed the large audience room was almost filled. During the day more gathered so that not less than nine hundred were attentive listeners and participants in the exercises of the convention.

The convention was set in motion by calling upon D. Goerz to act as chairman, P. C. Suter as German secretary and A. S. Shelly as English secretary. D. S. Beesby, Joel Welty, and J. J. Balzer were appointed a program committee to act during this convention, and another committee of five was appointed to draw up a plan for the permanent organization of a General convention. The program as previously arranged was then taken up and carried through with only a few important breaks. A report of this will follow in the next number of the Mennonite.

WOMEN'S MISSIONARY MEETING.

Following the General Conference, a very interesting meeting was held on Wednesday evening, Oct. 25, by the Ladies' Mission Societies of the Middle District. The large church near Pandora, Ohio, was filled with an audience of about 1200 attentive listeners. The program consisting of scripture reading, prayer, addresses, recitations, essays on subjects relating to mission work especially among the women, and music, not to forget the lifting of the collection, was full of inspiration and encouragement. In the absence of the President, Miss H. van der Smissen, the meeting was presided over by Mrs. J. B. Baer. The following societies were represented on the program: Bluffton, Wadsworth, Wayne county, and Butler county, Ohio; Berne, Ind.; Summerfield, Ill., and Bethel, Mo.; with one society from Kansas, the society of Moundridge. Perhaps the most impressive exercise of the evening was one by a number of ladies of different societies, on the subject of light. A number of Scripture verses bearing on the subject were recited, followed by a beautiful object lesson with lamps of various sizes, interspersed with singing, "The Light of the World is Jesus" and "Let the Lower Lights be Burning."

Besides these songs several other beautiful selections were sung by the ladies, and the audience joined in the singing of familiar missionary hymns. While speaking of the singing we must not forget to mention the beautiful closing hymn, "God be with you till we meet again." All the hymns mentioned were sung in their German translations.

Among the subjects treated in the essays read, were the following: "Special reasons why women should do mission work"; "The call for help recognized in the miserable condition of the poor heathen"; "Our nearest duty"; "Blessing resulting from Sewing societies"; "The blessed work of children's societies."

Mrs. Christian Krehbiel of the Halstead Indian school gave an interesting word picture of the every day work in their home and school.

With two exceptions the exercises were given in the German language. The two parts given in English we print below as very fair samples of the program. The power of the Holy Spirit was manifest throughout the meeting, and we feel certain that its influence will be widely felt. Christ ever blesses faithful work done in His name.

ADDRESS OF WELCOME
by Mrs. J. B. Baer.

CHRISTIAN FRIENDS:—In the name of the Woman's Missionary Aid Societies, it is my privilege to extend to you a hearty welcome to this our annual meeting. To many no doubt, this is your first attendance upon an occasion of this kind, and it may be some have come here with no little feeling of trepidation, lest your presence might indicate an encouragement to an element in the church which is not in accordance with Mennonite principals, and heretofore accustomed usage. But let me tell you, dear friends, we are brought here, not because of anything we have done worthy of especial mention, but, because of the Christian spirit which is more fully possessing the hearts of our brethren, and we too, are being recognized as co-laborers in the great harvest field of our Lord. This meeting is the outgrowth of similar individual mission meetings, which have been the means under God's blessing of awakening and creating a wider and more general interest; and let us hope and pray that the influence of this evening's exercises may be felt in every individual congregation of our church over the whole land.

The cause of Missions calls for our *earnest efforts*, and these we can put forth in praying, in giving, in working.—as the Lord has prospered us and blessed us. But the object of this meeting is to inspire deeper interest, more zeal and devotion in assisting to spread the Gospel and its blessings at home and abroad.

Let us inform ourselves and others of the great need of faithful laborers, and then do with our might what our hands find to do.

God grant that at last each sister in this presence may hear the words "*she* hath done what *she* could." And may we all at last hear the welcome voice, "Well done! enter thou into the joy of thy Lord."

THE NEAREST DUTY.
Paper read by Miss Ida Overholt, Wadsworth, O.

Duty is a small word, but its value is boundless. It comprises the manifold obligations of life in their ever-widening circles. It is the law of man's relation to his own being, to his family, to society, to the state, to the world, and to God. The success, the happiness of every man and woman, no matter what his or her position may be in life, depends upon the duties performed by them, because no one can escape from the responsibility of doing what he ought to do in the circumstances in which he is placed, whatever they may be. If we need the help of others—we who have good houses in which to live, that we may be protected from the summer rains and storms and from the cold wintry blasts; if we need the help of others, who have plenty of good food to eat that we are able to work, plenty of good clothing to wear that we may go to church and Sunday-school, how much more do those need help whom we find in our lanes and byways, the homeless, the penniless, the ragged, dirty children. Men and women that are way down because of sin. When we think of these things and know that they really exist, the question comes to us, what is the nearest duty? Since we need the help of others who are living in a land of schools, churches and Bibles, where every Sunday and many times through the week we are cheered and encouraged by hearing the bells of Christian churches ringing out clear and sweet, the glad tidings of *peace* on earth and *good will* toward men, how much more then do the millions and millions of heathen need help, who are living in sin and ignorance because they know not Christ and Him crucified, and who are constantly inflicting punishment upon themselves, their children and their neighbors, because the story of Jesus has not been told unto them, and again the question comes to us, What is the nearest duty?

The answer comes back with a mighty force: Work for Christ and humanity. Give yourself in service to those whom Christ has bought with his blood. Why? Because Christ said unto his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; because the fields are white, the harvest is great, but the laborers are few; because of the Macedonian call. But you say I can't be Paul, then that is not your nearest duty.

Let us see how the word of Christ is brought unto the heathen. By sending missionaries, establishing schools, churches, Sunday-schools and by private instruction, and these must be aided by the prayers and contributions of the people at home. Now then right here the opportunity comes to those of us to do a little who are not able to do much. If we can not give dollars perhaps we can give dimes, if we can not give dimes, let us give the widow's mite. If we can not give any of these things we can surely pray. You ask: Does it pay? How do you know but that by your prayer some missionary has been sent to the heathen, some aid has come to the needy, a box of clothing has been sent to the Indians, some soul saved. Let us not make the mistake that we must do something great to do the nearest duty. The humblest laborer in the Master's vineyard has his duties as binding upon him as are those of the greatest pastor.

If you can not be an elder be a good, faithful, cheerful Christian janitor, and your name will be written there on the page white and fair. God does not measure us by the great things we do, but by doing earnestly, willingly, gladly, the duties which lie nearest us. And indeed they are many. We have but to reach forth to them and we have them within our grasp. If some day your courage fails you, rise and do something for somebody quick, and all the loneliness, the sadness will be lost in the joy that you will experience from one kind act. A smile here, a kind word there, may never be written on pages, may never be heard of, but the value to those unto whom they have been bestowed, can never be told. And in the bestowers heart there is joy that is unspeakable and full of glory. And so I wait with patient heart:

> Content to do his pleasure:
> Not caring if the world should mock;
> At smallness of the measure;
> Of thoughts or deeds or daily life;
> He knows the true endeavor;
> To do his will, to seek his face
> And he will fail me never.

Let us be moving onward and upward measuring out unto others according to our talents, until we are brought into the presence of Almighty God, then surely, surely, he will say unto the least one of the mission band. "Well done thou good and faithful servant; thou hast been faithful over a few things I will make the ruler over many: enter thou into the joys of thy Lord."

Conclusion from first page.

to what extent our publications should be spread. Yet that thought too, claims some attention. Therefore, let me say that, just as the Holy Bible, as a book, is an indispensable aid to Christian knowledge, so is the literature of the Church an indispensable auxiliary to a knowledge of Christ's work in and through His Church.

No valid excuse can be offered to exclude the Church publications from the home of any Christian, except, perhaps, the inability to read, or extreme poverty. And in the latter case it is the Church's duty to see that the poor have the Gospel brought to them through the Church publications.

Every Church member who has the means to subscribe for a town, county, trade or political paper, should blush for shame at the thought of being unable to subscribe for a Church paper. Surely, the knowledge of Christ's work should be considered of far greater importance to the Christian, than the knowledge of market prices, social gossip, Base ball, races, murders and political news. The Church literature should always find the first place. If the members of our Church will ever come to appreciate the eternal and priceless blessings that flow to them through the Church, as highly as they do the perishable blessings of earth, they will soon realize the importance and necessity of informing themselves as to the work which is being accomplished by the Church, then too will the books now dusty on our shelves be scattered among our people like the sower scatters the wheat in the fall hoping for a bountiful harvest after the winter's rain and storm; the small editions of our Church papers will then be doubled and trebled, carrying the Gospel news to the ends of the earth. If we could but teach the parents to realize the formative and lasting influence exerted upon the mind and character of their children by what they read, they would do all in their power to bring within their reach the pure clean, elevating literature offered to them through the papers and books of our Church.

In view of the great loss and evil that results from the *limited* and in view of the great spiritual blessings that attend a *wide* circulation of Church publications, we should put forth every possible effort to bring the knowledge and intelligence of the Church unto every member of the same.

Let us urge our ministers to enforce from the pulpit, in the strongest and clearest light, the lessons we have above tried to convey. Let us urge our ministers and deacons to co operate together in bringing in some form the literature of our Church—if possible—in each and every home of our Church and through the members into the homes around them. Let us urge upon our ministers and people, in every possible way to kindly encourage and assist the agents or canvassers of our Church papers and books, thus helping them to spread the knowledge of the work of Christ, while they help us to bring into the hearts and homes of the people, the knowledge of the truth as it is in Christ Jesus.

In order to carry out the principal of the foregoing, several things are needed to which I now call attention.

First of all we need our own printing house fully equipped for any and all kinds of work. We need this free from all incumbrances. The publication house must needs be located where it can command the best support or where the surroundings are most favorable for substantial patronage. A city or small town easy of access and varied facilities would be the better place.

In the next place we need Branch stores judiciously located and managed. Two such stores are needed, perhaps four. From the fact that Bethel College is located in Newton, and that point ought to and no doubt will become the centre of attraction for the brethren and churches in the West, a stationary store judiciously managed with a line of publications on hand, would, no doubt, pay its own way.

Another branch should be in Philadelphia. This should be the point for import and export. A store here with a line of our publications on hand would no doubt increase the interest and sale of our publications. The store could be made self supporting by accepting the agencies of other denominations which do not now have any store east; for instance the Moravians, Church of God, Brethren, and several other churches. A third branch may perhaps be established to great advantage and at little or no cost to the Conference, for Minnesota and Dakota and a fourth branch in Manitoba.

Another great need and by no means the least, is to meet the demands of the English language. The language of this country is English. The rising generation is rapidly becoming English. The English is more readily acquired and more easily retained than the German and twenty years hence will make a great change. Congregations who ten years ago denounced the English, now have English preaching in order to retain their young in their Church.

This conference should therefore publicly recognize this fact and begin to pave the way for the future. This can be done to some extent by recognizing "THE MENNONITE" as the English paper of our Church. This conference ought to take some steps towards acquiring some Catechism to be recommended for use in our churches, so that there will be unity in teaching and to some extent, uniformity. We need for our Churches an English hymn book; either adopt one that will meet our need, or compile one that will be adapted to our Church. We need Sunday-school helps in the English language, which, while they should be so as to be used anywhere, they should also savor of the doctrine of the Church.

Last but not least is the need of a minister's ritual, or book of Forms, for use in our Church. The fact that I am repeatedly asked what I use, and can I get one for them, convinces me that we need one. I would urge this conference to appoint a committee to compile such a book, so as to conform with the usages of our Church.

In conclusion one other and perhaps at this time the most important question to consider is, "How shall our Publication work be supported and sustained?"

1. Subscriptions to the Church papers should be promptly paid and in advance. The one that has charge of the books should send lists of the subscribers to some reliable person in a community who will promise to collect the amount without any remuneration.

Recognizing the fact that our publications are by no means inferior in importance to education or the work of Home and Foreign Mission, we should grant the privelege of equal rights in our Churches. Our ministers should be urged to give attention to this branch of our work at least one Sunday a year, when Publication should be the theme of the sermon and the people given a chance to give substantial support.

Our people should be taught, that is, in writing their wills or last testaments, to also liberally remember the Macedonian cry from this part of God's Vineyard.

By way of arousing interest now and have the matter of publication brought before our people we should ask of them to give on the coming Thanksgiving day, at least 5 cents for our publication, and if the members reported at our last conference average 5 cents each, the sum of about $450—will be realized. Surely a good beginning of the good work.

May the Lord prosper the work to His honor and glory and to the welfare of our church and many soul's salvation.

It is estimated that in New York City are found about 8000 Chinese, of whom some 300 are Christians, and that not less than 3500 congregate from all directions to "Chinatown" every Sabbath.

Bishop Walker of the Protestant Episcopal church has a specially prepared car, bearing the name "Cathedral Car," in which he holds religious services on the Railroads of the West. The plan has worked successfully, and now a boat is being prepared for holding Mission services at different places along the western rivers.

Both factions of the Evangelical Association in Pennsylvania have agreed to have their church war in regard to the ownership of the church property settled through a test case. As this one case is decided by the courts, all other cases shall be decided. This is sensible. Still more sensible it would have been for them to adjust their difficulties among themselves without appealing to the courts for a decision.

MISSION DEPARTMENT.

EXTRACTS FROM THE ANNUAL REPORT OF INDIAN INDUSTRIAL SCHOOL AT HALSTEAD, KANSAS.

With June 30th another school-year has come to a close. 13 girls and 20 boys were in attendance during the year. We have much reason to be grateful towards God for the health with which He has blessed us during the year, as well as for the general obedience and good deportment of our pupils. Although my wife has not enjoyed her former health and strength, and I myself bring on the declining steps of life, yet the Lord has graciously provided us with the necessary help in sister Salome Luginbill, our daughters Susan and Martha, sister Nettie Buckhead, who has proven herself to be a very good cook, and the diligent assistance of all the other Indian girls.

Under the efficient teaching of G. B. Ruth the children all made good progress in their studies at school. Among the rest their talent for vocal music was visibly developed. Evening worship was generally conducted by my son Christian. The Sunday-school was led by my son and the teacher Ruth alternately. On Sunday evenings we had prayer-meetings, conducted by myself, at which I generally had a short sermon preached for the children. We were permitted to see how the children increased in their knowledge of self as well as in their love to Christ. On September 11, 1893, three of our girls, Mary Hauser, Mary Poisal and Onida Norton were baptized and admitted as members of our church. These, as well as those formerly baptized, have, as long as they were with us, led Christian lives, and they regularly joined with us in the celebration of the Lord's Supper. A number of other girls have lately expressed a desire to be baptized. I shall therefore shortly commence a series of catechetical instructions with them. But in order to guard them against a possible relapse after they return to their people, I shall be obliged to be more careful than I have formerly been in accepting them as church members. May the Lord grant us herein the necessary light!

My male assistants, besides our teacher, were our son *Christian* upon whose shoulders rested the management of the farm and who had to superintend the boys and their home. Besides him we had Henry Lehman, H. Nickel and H. Stahlheber as efficient helps with us. In the morning and evening, for and after school, our son *Bernhard* also assisted in looking after the boys. As some of the larger boys already possess a good talent for farmwork they too alternately assisted us in our work, for which I gave them a corresponding pecuniary compensation. Occasional visits from mission friends, and those from the students of the Halstead seminary, the latter of which we to our regret will be obliged to miss in the future, always had a salutary effect both upon us and the children. Also the gifts received for our school from different quarters had an encouraging effect for all of us. The sympathy shown for the work which we are carrying on can not miss its benign effect.

The following of our pupils went home at the close of the school: Nettie Buckhead, Mamie Ruth, Dyck Tyler, and both of Todd's children. All these are expected to come back except Dyck who will not come back again. Clarence Black and Olie Sitting Crow went home on a visit for a month. Max Miller works with my brother and is doing very well.

The contract has been renewed for another year. It allows us 30 children at $125 a piece. Whether we will be able to get the full number allowed us is doubtful. In case we should not succeed in procuring Indian children enough to fill our rooms, we intend to fill the remaining room with orphan children. As then the number of Indian children will decrease in the future, as it most probably will, we can then take in more orphans and thus gradually convert our Indian school into an Orphans Home, for which the place with its arrangements, will be well adapted. This however, as well as the mission, belongs to the Lord, and His guidance we will follow, relying and trusting alone in His power and grace. C. KREHBIEL.

THE DEBT WHICH THE CHRISTIAN CHURCHES OF OUR LAND OWE TO THE INDIANS.

BY A. B. SHELLY.

Without detracting in the least from the debt we Christians owe to all heathen nations, it remains a fact, which can not be successfully contradicted, that we are in a special manner the debtors of those heathen inhabiting parts of our own country—*the Indians.*

250,000 are left of the race that once overspread our continent; 60,000,000 of whites are crowding in upon them from all sides, driving them back, until there is no more tilable land left to which they can flee. And although they have more or less come in contact with professedly civilized and Christian white people for the space of four hundred years, yet the greater portion of these Indians are to day an uncivilized, heathen people.

This truly does not speak well for our professed Christianity. The command of our Master exhorts us to go into all the world and preach the Gospel of salvation to all nations. And yet here is a nation right in our midst who are still to a great part destitute of that Gospel! For whom comparatively little has been done during all these centuries. It is an encouraging and praiseworthy act for the churches to send missionaries to India, China, Japan, and other heathen countries, to teach the inhabitants the truths of the Bible. But why a nation of uncivilized heathen right at our door should be thus overlooked and neglected is a question which we are unable to solve. They too belong to those for whom a Savior has died. The soul of the Indian is as precious in the sight of God as the white man's, or any other man's soul. They too can only be saved by faith in Him who has come and has died for the salvation of all mankind, whether white, black, yellow, *or red.*

Does not this stand as a sufficient reason why the Gospel should be brought right unto this people? Should not the churches of our land accept it as an urgent part of their duty to educate, civilize and *Christianize* a people in whose midst the Lord has cast their lot, and who are yet so utterly destitute of these the greatest blessings of humanity, and this, partly at least, because the whites have for so long a time neglected their duty towards them! Without speaking disparagingly of our ancestors for neglecting to do that which we think might and should have been done long ago, let *us now* be up and doing it, and endeavor to bring the blessings of Christian civilization to this long neglected people!

But aside from the injunction given by our Savior to preach the Gospel to all nations, there is one other reason which should incite us to an earnest effort in bringing the Gospel to the Indians. It is the debt we owe them on account of the wrongs committed against them. Ever since this our country was first settled by white people the Indians have in many cases been treated very unjustly. It is a well known fact that America when first discovered by Europeans was solely inhabited by Indians. It was their exclusive home. How cruelly and inhumanly they were treated by some of the early settlers is a fact well known to every student of our country's early history. Many were the outrages committed against them. Instead of dealing justly with them, and trying to civilize them, as these early adventurers as professing Christians should have done, they were in many cases hunted and shot down like wild beasts. Their land to a great part was taken away from them without giving them any compensation for it. They were driven from place to place as these white people found it desirable for themselves to occupy the land which they inhabited. It was only in isolated cases that nominal prices were given them for vacating their land.

Cruel Indian wars followed by which many lives were lost, mostly brought on, not by wrongs which the Indians had done, but by wrongs done and injustice committed by the whites against the Indians. General Crook, a stout old Indian fighter, once said, "The hardest thing is to go and fight men whom you know to be in the right." Bishop Whipple, who for years is connected with an Episcopal Indian mission, says, "It may be doubted if one single treaty with the Indians has been fulfilled as it would have been had it been made with a foreign power." General L. W. Colby, Assistant Attorney General of the United States during Harrison's administration, in an address before the Conference of Indian Commissioners with Representatives of Missionboards, etc., held at Washington, D. C., last January, made the following startling remark, "I regret to say that I think the records of this Government, from its establishment down to the present time, show not a single instance of a treaty kept in good faith on the part of the Government with the Indian tribes, but show in every instance that the Indian has been the last one to break his faith and solemn treaty obligations."

In view of these facts as testified to by men of high standing, men who know what they say, is it a wonder, that the Indian is filled with prejudice and distrust towards the whites? Is it to be wondered at, that he, having learned these facts partly from tradition and partly from his own sad experience, is slow even in accepting the Gospel of Jesus Christ when offered him by the representative of a race from which he knows they have suffered much gross injustice? Although our Government has now adopted a different plan in dealing with the Indians—and instead of fighting them as before, is now trying to educate and civilize them, it will thereby never be able to requite all the wrongs done them in the past.

There is therefore a twofold duty resting upon the churches of our land. The one is to endeavor to create a more general sentiment among our people for a better and more just treatment of the Indians. The other and most urgent duty of the churches is to bring them the Gospel, to educate, to civilize, to christianize the red man. If we desire the Indian to live peaceably among us we must teach him the Gospel of peace. We must do this both by precept and example. In this manner the Indian will be elevated from his degraded condition and the so-called Indian troubles will cease. May the Lord speed the time when it can no longer be said that there is a nation of heathen in this our Christian land!

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

It is not by searching thou canst find out God; it is by following him.—Matheson.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is practicable to be diligent in the present.

PRACTICAL LESSON POINTS.

Lesson 6.—November 5th.

THE RESURRECTION.—1 Cor. 15: 12–26.

Line of Thought.—A living Faith is founded on the Resurrection of Christ.

A denial of the resurrection of the body implies a denial of the resurrection of Christ. The argument for the resurrection is based on Christ's resurrection; if His was a bodily resurrection then a bodily resurrection is treated of all through the chapter. Infidels who deny a resurretcion of the body see this and so they also deny that Christ rose in the body, and leave us with no Savior at all to trust in or to meet in glory. A preaching denying Christ's resurrection is a vain preaching. A faith that denies our resurrection is equally vain. A living redeemer gives living faith. A living faith has hope beyond this life. That hope cannot be put to shame; it rests upon the assurance that the dead in Christ shall be raised at his coming, and shall be ushered into the heavenly kingdom, whence the fore-runner, Christ, has entered.

Lesson 7.—November 12th.

THE GRACE OF LIBERALITY.—2 Cor. 8: 1–12.

Line of Thought.—A living Faith enjoys along with other Graces, that of Liberality.

Liberal giving for Christ's sake is evidence of a special bostowment of the grace of God. We sometimes think that those who heap up riches for themselves, are especially blest; but we are here taught that not those who get, but those who give are gracious ones. The right kind of giving is that which is felt, but it must be felt with a loving feeling. Living faith urges the acceptance of the gift, rather than waits to be urged to give. The grace of liberality is the fruit of giving one's self to the Lord. This giving is prompted by the grace of Jesus Christ in first giving himself for our sakes. The true gift does not depend on its quantity but on its quality—the feeling in which it is given.

Lesson 8.—November 19th.

IMITATION OF CHRIST.—Eph. 4: 20–32.

Line of Thought.—A living Faith imitates a living Example.

The love of Christ to us should constrain us to a life for him. He taught both by example and precept how his followers ought to walk. Even with the Christian it is a continual "putting off" and "putting on." The follower of Christ desires to do under all circumstances what Christ himself would do, he acts not on prejudice but on principle. The Christian will rather, than take that which belongs to another, faithfully labor to earn something and give to such who have nothing of their own. Imitation of Christ, demands love, kindness, a tender heart and forgiving spirit.

Lesson 9.—November 26th.

THE CHRISTIAN HOME.—Col. 3: 12–25.

Line of Thought.—A living Faith exercises itself in home-life.

First, "put off" then, "put on" vs. 9, 10. By accepting Christ's death on the cross as our death we "put off the old man" and "put on the new man," in the sense that we are connected by faith with the body of Christ. In this standing before God we daily seek grace to "put on" before our fellowmen, the outward conduct conformable to the inward state and in harmony with Christ the Head of the body, v. 12. Christ's life will be a pattern for our life in forbearing and forgiving. He who has once experienced the forgiving love of Christ, will show that spirit of love to others. When the peace of God rules within, the word of Christ dwells within, the love of Christ girts around, then will thanksgiving, heart psalms, and spiritual songs, flow naturally from the individual. Then too will all be done in the name of the Lord, to the glory of the Lord, from the heart as to the Lord. Then will the relation between husband and wife, parents and children, servants and masters be right.

A SUNDAY SCHOOL SCHOLARS WISH.

One little boy wished for a pony to ride in Central Paak; another wished there were no schools nor teachers; one wanted ice by Thanksgiving Day, another wanted summer all winter. One dear boy said, "My wish is so large, so sweet, I hardly dare tell it, and it swallows up all my other wishes." "Oh! what is it? What is it?" "Well, don't laugh boys. I wish you only knew *my Jesus.*" Teachers get that wish into your boys.

It is always pleasing when, in a Sunday-school, every teacher is seen with his Bible, which by the way should be a reference Bible. Let us hope that all our teachers have made a note of the resolution passed at our late Sunday-school convention and are practicing it. With the aid of a reference Bible he can require his scholars to turn from passage to passage, that the light of the living oracles may break in upon their minds, and that they may be convinced of the truth of a scriptural doctrine. Such a time is most favorable for a personal appeal. It was when Merle D'Aubign'e, then a student of Geneva, remarked to Robert Haldane, that he saw the depravity of human nature in the epistle of the Romans, which they were studying in the original Greek, that his earnest teacher applied the confession to his conscience by asking, "Do you see it in your heart?" Strong conviction seized the student, and he became a believer in Christ, a preacher of the Gospel, and the world-renowned historian of the Reformation.

Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, who spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his steed starve; as, contrarily, he that always toils and never recreates, is ever mowing, never whetting—laboring much to little purpose. As good no scythe as no edge. Then only doth the work go forward when the scythe is so seasonably and moderately whetted that it may cut, and so cuts that it may have the help of sharpening.

THE YOUNG PEOPLE.

"A VESSEL UNTO HONOUR."

"A vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

"A vessel unto honour"
My longing soul would be,
Clean in the blood of JESUS,
By grace so full and free;
Reserved for Royal service,
Meet for the MASTER'S hand;
A separated vessel,
Before Thee, CHRIST, to stand.

From all self-seeking emptied,
From worldliness and sin,
Now to my waiting vessel
Thy SPIRIT, LORD, pour in!
Prepare for blessing others
The soul that knows its GOD,
O'erflowing in its fulness,
To tell of JESUS' blood.

To live for "JESUS only"—
I crave no good beside—
To tell abroad the story
Of Him who loved and died;
To fill with holy blessing
Poor hearts now stained and sad,
To lead them to the fountain,
Where JESUS maketh glad.

In joyful self-surrender,
I give my life to Thee;
My gracious LORD and SAVIOUR
Fulfil Thy will in me.
O keep me bright for service
Till, earthly service o'er,
Transferred amid the glory,
I praise Thee evermore!

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

Nov. 5.—*Victory through Christ.*—1 Cor. 15: 5-7, 1 John 5: 3-5.

1. Victory over self-sin within.
2. Victory over the world-sin without. [tion.
3. Victory over death through Christ's resurrec-
4. By faith in Christ, and regeneration through the Holy Spirit.

Nov. 12.—*Our love tested by our gifts.*—2 Cor. 8: 1–9; 2 Cor. 9: 6–8.

1. Love will first give self to God.
2. Our giving will be according to our love.
3. Our giving should be bountiful, with a purpose of heart, cheerful.
4. Is this the nature of our love?

Nov. 19.—*Gentleness. A Fruit of the Spirit.*—Eph. 4: 30, 32; Col. 3: 12–15.

1. The Holy Spirit will produce holy fruits, such is gentleness.
2. A lack of the spirit of gentleness, implies a lack of the spirit of Christ.
3. Gentleness manifests itself: 1. In putting off, bitterness, wrath, anger, evil speaking. 2. In putting on, mercy, kindness, humility, forgiveness, with the rule of the peace of God within.

Nov. 26.—*Thanksgiving Service.*—Ps. 68: 19; Ps. 92: 1–5.

1. Thanks should be given unto the Lord for his daily benefits.
2. To the God of our salvation for his spiritual benefits.
3. With inward feelings, and outward expressions of praise.

ECONOMY FOR THE YOUNG.

"Any fool can spend money; it takes a wise man to save it." "My friend, if your ability to make money equalled the capacito of some people to spend it, you could, in a very short time, assume the entire national debt without the slightest inconvenience to yourself."

"When a man reaches fifty he is apt to have a more profound respect for a one-dollar bill than he had at twenty." "A man has no more right to misspend a dollar than he has to steal a dollar. One is a sin against the other; a crime against the state."

"Economy is a Christian obligation. He who multiplied the five loaves and few small fishes, so that thousands were fed, also said, 'Gather up the fragments that remain, that nothing be lost.'" JAMES L. GORDON,
in a rather fast young man.

WHAT UNIFORM DO YOU WEAR.

The following paragraphs from an exchange are timely, and may be especially interesting and productive of good for young Christians to reflect over:—

A young lady who dressed plain, started from Beatrice, Nebr., for Kansas. On the way the conductor of the train sat down opposite her and politely asked, "why do you dress so plain?" She enquired what his motive was in asking this question so that she might answer him accordingly. He replied that his wife always talked about the necessity of women dressing plainly, whilst he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied, "because I serve the Rock Island company and comply with its orders in wearing it." "So do I," was her quick reply, "I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey also in my dress, according to 1 Tim. 2: 9, where he says verbally that women shall adorn themselves in modest apparel."

Rev. R. F. Shultz says: "Many Christians seem to think the Christian Endeavor pledge too binding, and refuse to become members on that account. Let us view it from a Christian standpoint. Does a Christian want to please Christ? Yes. Does he read the Bible every day? Yes. Does he support his own church? Yes. Does he attend the services? Yes. Can he perform the duties of a Christian Endeavorer? Yes. Should he be willing to become a member? Yes. It brings real comfort to the soul and joy to the heart to be a faithful Endeavorer."

The saloons in Montreal and the cigar stores did a very small business during the Convention. Their keepers had nothing to do but stand in their doors and see the crowds go by. The proprietor of one of the large hotels, who had about two hundred guests, said the Convention was not profitable to him, as his guests did not patronize his bar. Christian Endeavorers believe in at least one boycott—that of the saloon, and most of them that of the tobacco-vender.

Barbaric peoples are specially fond of gewgaws and ornaments. When they have hardly clothes enough to cover their nakedness, they will have bracelets, earrings, nose jewels, anklets, feathers and beads in profusion. Savages will tattoo themselves in hideous style; but when they cease to be barbarians, more cultivated tastes prevail, and they learn to despise trinkets, gewgaws and ornaments.

A CHILD'S GLORIOUS DEATH BED.

A very touching and beautiful story is related by a little girl who lay very ill. The physicians had done all they could for the sufferer and at last the day came when Ellen must leave her mamma. She stood by her bedside and papa and Aunt Mary were there, but they could not ease her pain, or go with her through the valley of the shadow of death. "Mamma, Papa," she said, "what are you crying for? I am not afraid. 'He shall carry the lambs in his bosom.' I am one of his lambs and I want to go to him, won't you let me?" They could not answer her, and she went on, "Sing for me, dear mamma, sing, 'Bright glory!'" Her poor mamma tried, but sobs choked her voice, and she could not, "Papa, will you sing? Aunt will you? Nurse will you sing 'Joyful' for me?" All tried but all failed; so little Ellen raised herself and sung:

Little children will be there,
Who have sought the Lord by prayer,
And trusted in his grace;
O that will be joyful, joyful, joyful, joyful,
O that will be joyful,
When we meet—.

The little head fell back upon the pillow, and the song begun on earth was finished in 'Bright glory,' for Ellen was dead!

It was only a little thing, just one temptation resisted, one victory gained, and that by a little boy who dared to do right, but it was told by one to another until the moral sense of a whole community was quickened. No one knows the power of one honest act to elevate the moral tone of a thousand people. None of us liveth to himself.

MARRIAGES.

BLANK—MUSSELMAN.—On October 14th, 1893, at Souderton, Pa., by Allen M. Fretz, Oliver H. Blank, of Souderton, to Miss Katie H. Musselman, of Harleysville.

LEATHERMAN—OVERHOLT.—On October 19th, 1893, at Souderton, Pa., by Allen M. Fretz, Henry H. Leatherman of Plumsteadville, Pa., to Miss Katie Overholt, of Dublin, Pa.

DEATHS.

WASSER.—On October 8th, 1893, in Schwenksville, Montgomery county, Pa., of typhoid fever, Moses G., son of David H. and Maggie C. Wasser, aged 21 yrs. and 23 days. Interment on the 12th at Schwenksville Mennonite church. Funeral services by Allen M. Fretz.

BOOK REVIEW.

We desire to commend to those who are vexed with infidel doubts and objections, the lectures on infidelity by H. L. Hastings 47 Cornhill, Boston. The first is the noted lecture on *The Inspiration of the Bible*, which has already had a circulation of *more than two million copies*. Then there are *Remarks on the Mistakes of Moses; Who Made the New Testament? Is the Bible a True Book? How to Reach the Masses*, and, *Friendly Hints for Candid Skeptics*, and a score of others, published at from 5 cts. each upward. A package of assorted numbers is sent for 25 cts., and whoever orders them will be sure and get his money's worth.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 3. QUAKERTOWN, PA., DECEMBER 1893. WHOLE NO. 99.

PAST WORK AND FUTURE DUTIES OF OUR SUNDAY SCHOOL CONVENTION.

Paper read at the opening of the General Sunday School Convention at Bluffton, Ohio, Oct. 26, 1893, by N. C. Hirschy.

A treatment of this theme calls for the historian and the prophet. The one to look over eight years of the past, the other to foreshadow the events of a part of an unknown future. The historical part must of necessity be brief, since the writer knows the past work only from hinted reports and not from observation and actual contact with the work, while the prophetic, because largely based on the past, must, therefore, likewise be brief. Again, the history of the past work must be confined to the Central District Convention, thus omitting all about the other conventions, whose work may have been as much or even more extensive and influential for good as our own and a report of which, if it could be embodied in connection with this, would add much to the interest of the opening address of the first general convention.

The first convention of the Central District was held eight years ago, October 16 and 17, 1885, in this same community where we are assembled to-day. With S. F. Sprunger as chairman, this convention was organized, unaware of the great work it set in motion and the many results for good it was destined to accomplish. Those taking an active part in the convention were from Bluffton, O., Berne, Ind. and Hayesville, Ohio. The work was of a primitive nature. The main trend of it was to emphasize the general good of Sunday-schools, and the advantages of holding them during the entire year. Such questions as, "the advisability of teachers meetings," and even, "the advisability of taking up collections," were discussed. The latter of these has soon proved itself necessary, whether advisable or not. The influence of this convention was for good and encouraged the plan of holding annual Conventions.

The second convention was held at Berne, Ind., Oct. 8 and 9, 1886, with S. F. Sprunger as chairman. Speakers and visitors from Bluffton, Dalton and Wadsworth, Ohio, were present. Both, advantages and disadvantages of Sunday-schools were discussed. Mission work in connection with Sunday-school work was strongly emphasized. On Sunday following the convention, a mission service was held in the forenoon and a children's service in the afternoon.

A third convention was held October 28 and 29, 1887, near Dalton, Ohio, again with S. F. Sprunger as chairman This was largely attended, seventy persons arrived at Dalton at one time on special cars. Besides the Sunday-schools that took part in this conventional work before, Summerfield, Ill., was also represented. The influence for good in this convention was manifested in the increased interest in Sunday-school work, especially in the place where the convention was held.

September 14 and 15, 1888, the fourth annual convention was held at Trenton, Ohio, with J. F. Lehman as chairman. Besides much work pertaining directly to the Sunday school, a resolution was adopted to the effect that all Sunday-school workers should take a decided stand against the great evil of intemperance. It may be remarked here that the next convention took the same stand. It may not be amiss to say that *this* convention ought to adopt a similar resolution. Another mark of progress of the work of the convention is seen in this, that the convention expressed a desire to hold a General Convention in connection with the General Conference at Childstown, S. D., in 1890.

The fifth convention was held at Bluffton, O., October 10 and 11, 1889, with C. D. Amstutz as chairman. This was perhaps more largely attended than any previous convention. The statistical report showed that there were fourteen Sunday-schools connected with the convention, with over two-hundred teachers and over two-thousand scholars. The question of a General Convention was again strongly urged.

October 10 and 11, 1880, the sixth annual convention was held at Summerfield, Ill., with J. H. Tschantz as chairman. This evidently was one of the most enthusiastic conventions held in our district. The plan for a General Convention failed, yet in this one more than before, workers from other districts were present and took an active part.

Berne, Ind., was the chosen place for the next convention. This held its session October 5 and 6, 1891. P. C. Sutter serving as chairman. In attendance this was, no doubt, the largest of our conventions. The general interest of united effort in Sunday-school work has gradually increased from year to year. So that, in a measure at least, this convention was the result of the work of the previous ones. Shall we not hope and pray that the interest in this work may continue to grow?

The eighth convention was held at Pulaski, Ia., Oct. 31 and Nov. 1, 1892, with H. J. Krehbiel as chairman. The discussions were largely in English, a fact which may be considered as an index of that which is yet to come. Again the matter of a General Convention was urged, the outgrowth of which, we see before us to-day.

A few general statements may be deducted from the historical facts given. The work of the convention during the past eight years was not in vain, and not without good results. Though we failed, as a denomination, to awaken to our duties and responsibilities in Sunday-school work, till the eleventh hour, we nevertheless have bright prospects of receiving at least a penny.

Whatever is helpful to the work of individual Sunday-schools is helpful to increase the efforts to *study the word of God*. This the convention has done. It stimulated the Sunday-school to do more towards distributing the knowledge of God's word, it helped to sow freely the good seed, caused many to search deeper in the unsearchable riches of God. Much of this seed fell on good ground, and to-day we see rich harvests of the same. Has not some brought forth fruit thirty fold, sixty fold, or even a hundred fold? Truly so.

Again, the work of the convention stimulated to *united effort*. The interests of one became the common interests of all. Mutual love and sympathy was established, the common brotherhood was widened, and helping hands were extended to the needy. Coming in contact with those of different spheres and circumstances has widened our views, enlarged our interests, and increased our capacity to serve our Lord and Master.

Then also our *standard* of *song* and *music* can be said to have been *raised* by reason of the work of the convention. Many efforts were put forth to bring out the very best of our musical talent, and this has given us higher ideals, and has stimulated us to attain a higher standing in the world of songs. It has added much to the singing in our individual Sunday-schools

Nor is this all. It has not only awakened those within our own ranks who were inactive, and roused from slumber the sleeping, yea even awakened the dead, not only this, but it also *stimulated others to action*, those not of our own number, such as were not connected with any convention. Have we not evidence enough that entire Sunday-schools were induced to unite with our convention, and these in turn in a measure influenced the churches of which they are part to unite with the Conference. So also, beyond doubt, our work has stimulated entire united bodies of Sunday-school workers to greater activity. The convention already held this fall in a neighboring community to this one, would perhaps not have been what it was had it not been for *our* convention and the influence of its work.

Also many a *talent was awakened* which otherwise would to-day be slumbering yet, or if awakened, be in some other similar field of work. Yea who knows but what the Sunday-school convention has contributed largely to the development of talents that to-day are making themselves felt for good among our own people.

Another work of the past may be said to be the present General Convention. The many years of earnest work in our and in other districts, all had something to do to bring about this promising result. This, the first General Convention in the history of our church is not the product of this year's work, but of the earnest efforts of many years, and of God's blessings upon all our united labors.

But what shall we say in regard to the future duties of the convention? A great work has been accomplished, much has been done. Is it unreasonable to say that a greater work is yet before us, and more is yet to be done? Truly the work is only begun, the way only opened to greater fields of usefulness. From without still rings the call "Come over into Macedonia and help us," while within is heard the still voice saying "Go ye into all the world and preach the Gospel to every creature."

Continued on page 21.

ALL TO GOD.

BY ANTON ULRICH, OF BRUNSWICK, 1667.

Leave all to God.
Forsaken one, and stay thy tears
For the Highest knows thy pain,
Sees thy sufferings and thy fears;
Then shalt not wait His help in vain;
Leave all to God.

Be still and trust!
For His strokes are strokes of love
Then meet for thy profit bear
He thy filial fear would move;
Trust thy Father's loving care.
Be still and trust.

Oh, teach Him not
When and how to hear thy prayers;
Never doth our God forget:
He 'he cross who longest bears
Finds his sorrows' bounds are set.
Then teach Him not

REPORT OF THE GENERAL CONFERENCE.

The 13th meeting of the General Conference of Mennonites of North America was held in the church near Bluffton, Ohio, beginning on Thursday, October 19th, and continuing to Tuesday, October 26th. The congregations heretofore belonging to the conference were all represented except six, viz.;—Canton, Hoffnungsfeld, and Pawnee Rock, Kan; Elkton, Mo.; West Point, Ia.; and Germantown, Pa. Seven congregations including the one in which the Conference met, made application and were admitted into the conference. Besides the delegates, there were a large number of visitors from all parts, especially from the congregations of Ohio and Indiana. The members of the Bluffton congregation, numbering in all nearly 800, turned out well with their families and friends and thus the large church with a comfortable seating capacity of about 1300 was well filled at all the sessions while several times on occasions of special festivals it was crowded to overflowing. The congregation has two church buildings about five miles apart, the above mentioned, in which the conference sessions were held, being a little the larger of the two. The evenings during the conference were occupied with religious services held in the two churches simultaneously and both were always well filled with attentive listeners. The gracious presence and guidance of the Holy Spirit were felt, and abundant were the showers of blessing bestowed.

The various interests of the church and different departments of church work received recognition in these evening meetings and on Sunday. On Sunday morning and on one of the evenings the work of Home and Foreign Missions furnished the theme. On Sunday afternoon the children were the favored ones; it was children's meeting and the addresses centered about the church's interest in these little ones. One evening in one of the churches was devoted to the work of the young people in the church; Saturday evening in the same building was given to singing; and on the last evening of the conference a program of which a report was given in the last number of the Mennonite, was rendered by the ladies of the Missionary Sewing Circles. Surely all these departments of work are important. May the Lord make us as a church and as individual workers ever more earnest and active in His service wherever we can find something to do for Him and His cause.

The conference opened on Thursday morning promptly at 9.30 o'clock, with devotional exercises led by A. B. Shelly. Elder John Moser welcomed the members of conference with words of Christian greeting, and Chr. Schowalter of Iowa, preached the conference sermon from the text Ps. 102: 13–19. The thoughts of the sermon were grouped under three main heads: 1. What the servants of Zion (as spoken of in the text) want with desire, that we in our conference want to strive after; 2. What the servants of Zion confidently expect, that we want to look for; 3. That, in which the servants of Zion found comfort, shall also be for us a source of comfort and assurance.

The singing in this opening service and in all the services throughout the week was most inspiring. The new German Hymnal was used, both the churches being liberally supplied with books, and everybody from the youngest to the oldest seemed to join in the singing. The young people of the Bluffton congregation are exceptionally well drilled in singing as was evidenced by the excellent choir music with which they added so much to the interest and enjoyment of the meetings.

Before proceeding to the minutes of the work of the conference, a word must be said of the entertainment. The people of the local congregation had made provision to serve dinner on the grounds. Long tables were erected, partly under canvas cover from which every day many hundreds of people, running several days into the thousands, partook of a good substantial meal served from a temporary kitchen. It was a sight long to be remembered and a full statement of the materials consumed would make some interesting statistics.

The conference settled down to work on Thursday afternoon with seventy-two delegates representing 49 regularly organized congregations. According to a standing rule of the conference the delegates of each congregation were entitled to one vote for every 30 members or fraction thereof. The delegates, congregations, and number of votes were as follows: W. J. Ewert and Jacob W. Penner, Bruderthal, Kan., 6 votes; Valentin Krehbiel, Christian, Kan., 6 votes; Wm. Galle and Jacob Rupp, West Zion, Kan., 5 votes; Christian Schowalter, Zion, Ia., 5 votes and Franklin, Ia., 1 vote; Cornelius Ewert, Loretta, S. Dak., 1 vote; J. J. Flickinger, Pretty Prarie, Kan., 4 votes; J. J. Balzer, Bethel, Minn., 4 votes; Wm. S. Gottshall, Schwenksville, Pa., 6 votes, Boyertown, 2 votes, Bowmansville, 1 vote, and Bertolet, 1 vote; J. S. Hirschler, Hillsboro, Kan., 2 votes; H. Banman, P. Balzer, and Peter Schroeder, Neu Alexanderwohl, Kan., 18 votes; C. H. A. van der Smissen, Summerfield, Ill., 6 votes; J. J. Voth, Gnadenberg, Kan., 5 votes; Jac. Toews, and J. R. Toews, Newton, Kan., 6 votes; D. Goerz, Zion, Kan., 1 vote and Bethel College 1 vote; G. Harder, Emmaus, Kan., 4 votes; S. S. Baumgartner, Garden Township, Kan., 2 votes; J. Lehman, D. Moser, J. H. Tschantz, and Andrew Welty, Salem, O., 4 votes; E. Hunsberger and Anthony Overholt, Wadsworth, O., 4 votes; S F. Sprunger, I. A. Sommer, D. Z. Sprunger, C. W. Baumgartner, Joel Welty, J. F. Lehman, and F. Sprunger, Berne, Ind., 14 votes; D. Gaeddert and A. Ratzlaff, Hoffnungsau, Kan., 10 votes; Chr. Krehbiel and J. E. Schmidt, Halstead, Kan., 6 votes; Henry J. Krehbiel, Trenton, Ohio, 6 votes; A. B. Shelly, West Swamp, Pa., 7 votes, East Swamp, 4 votes, Flatland, 2 votes, Saucon 2 votes, and Springfield, 3 votes; P. P. Lehman, M. S. Moyer, D. Bucher, and J. P. Welty, Bethel, Mo., 4 votes; Chr. Kaufmann, Jac. Mueller, A. Graber, K. Ortmann, and Jac. Schwartz, Salem, S. Dak., 8 votes; Jacob Eberhard, Clarence Centre, N. Y., 1 vote, Niagara Falls, 1 vote, and Stevensville, Can., 2 votes; Ph. Roulet and C. Widmer, Pulaski, Ia., 5 votes; A. S. Shelly and J. B. Funk, Hereford, Pa., 7 votes; M. B Schantz, Upper Milford, Pa, 4 votes; Benj. Eicher, Emanuel, Ia., 4 votes; N. B. Grubb, Phila. Pa., 10 votes; Wm. G. Moyer, Deep Run, Pa., 6 votes, and Souderton, 2 votes; Benj. Diller, P. P. Steiner, P. B. Hilty, P. Bixel, Jr., P. C. Suter, John Moser, A. Zurflueh, C. D. Amstutz, and Chr. Schuhmacher, Bluffton, Ohio, 27 votes; J. S. Hirschler, Johannisthal, Kan., First Part 3 votes, and Second Part 2 votes; Jac. Penner, Rangdon, Kan., 1 vote; P. J. Friesen and H. Epp, Henderson, Neb., 8 votes; J. B. Baer, Colfax, Wash., 1 vote; total number of votes, 239.

The seven last named congregations are the new ones admitted. The following though representing no particular congregations were each given one vote: G. Penner, J. H. Zimmermann, J. Penner, H. Penner, J. Hege, P. Miller, J. Schrag, C. Goering, C. D. Steiner, J. J. Kliewer, J. S. Krehbiel, H. H. Ewert, J. Haeppner, and N. F. Toews. All other brethren present were invited to join in the deliberations of the conference.

The vote for President and Secretary of the conference for the next three years resulted in the re election of A. B. Shelly for President and Chr. Schowalter for Secretary. C. H. A. van der Smissen who had the next highest number of votes for secretary was asked on motion to act as assistant secretary. The decisions of the last General Conference were then read and the following rules for the guidance of this conference adopted: 1. To hold the sessions from 9 to 11.30 a. m. and from 1 to 4 p. m.; 2. To elect all standing committees by ballot after an open nomination in which any delegate can nominate one person until double the number of persons required are nominated.

The first regular work taken up was that of Home Mission. J. J. Balzer member of the Home Mission Board read a paper setting forth the need for work in this line and the claim it has upon us as a conference. J. R. Toews, Secretary of the board, read the report of the work done in the last three years. Acting on the suggestion of the last conference the board during these three years has widened its work so as to render more permanent assistance toward the building up of congregations in places where such help is needed. Thus in addition to the work of Bro. J. B. Baer, Bro. N. F. Toews has been working acceptably in different places especially with the brethren in Manitoba, while several other brethren made visits of shorter or longer duration in places where such help was needed. A comparison of the report with the paper referred to shows that there is great room, yea need, for further extension of the work of this board.

D. Goerz, Treasurer of the Home Mission Board reported the total receipts of the treasury for the three years, $5173. 78; expenditures including all demands to date of conference, $5055.60, leaving a balance in hand of $118.18.

After some discussion of the reports, the board with the addition of N. B. Grubb, Chr. Schowalter, H. Banman, and Chr. Kaufmann, were directed to formulate a plan for the future work of the conference in the line of Home Mission and lay the same before the conference. The recommendations made by this committee are as follows:

1. To re appoint Bro. J. B. Baer to continue in the same line of work for the next three years.

2. That the attention of the different District Conferences be directed to the importance of city mission work with the recommendation that such work be undertaken by these conferences wherever the necessary laborers and means are available. The Home Mission Board of the General Conference should be ready to assist the district committees when necessary in this work and elsewhere, where opportunity offers, establish this important work with such laborers and means as they can find.—The board should be empowered to establish separate funds and to receive contributions for special purposes such as city mission work, the care of orphans, deaconess work, etc. the different funds to be used for the purposes named.

3. To endeavor to revive the deaconess work in the Mennonite denomination by calling upon the congregations to see whether there are not to be found in their midst sisters who are willing to make the care of the sick their principal work. In times when there are no sick to nurse, such sisters could do other work but should at all times be ready to lay aside all other work in order to nurse the sick or to lend a helping hand in families where there is sickness. Such sisters should be sustained out of a fund to be established in the congregation for the purpose, by means of free will offerings including such offerings as people of means are willing to make in recognition of the deaconesses' services rendered to them.

4. The conditions existing among our people indicate the need not so much of orphan homes for uncared-for orphan children among us, as of agencies to gather in and distribute other orphan children in Mennonite families who are willing and ready to receive and adopt such children. Such an agency already exists near Hillsboro, Kan. It might be well to establish others and orphan homes should properly be established in connection with city missions.

These recommendations were discussed seriatim and the whole report adopted.

The election for members of the Home Mission board resulted as follows: D Goerz, A. S. Shelly, M. S. Moyer, J. J. Balzer and S. F. Sprunger.

The second subject taken up was that of Publication. The paper on this subject read by N. B. Grubb, appeared in the November Mennonite. The financial report of the Board of Publication was read by the business manager, Joel Welty. The figures of the statement were quite encouraging showing progress in the good work and a balance on the right side. The circulation of the periodicals is as follows: Bundesbote, 2050; Kinderbote, 2100; German Lesson Quarterly, 7100. The German Hymnal finds ready sale, a third edition having already been made necessary. The board has a job printing and book binding establishment and a stationery store in Berne, Ind. The total assests at the close of the three years amount to $8350.67. This consists of,—Books and stationery in stock $5956.60; Bookbinding stock, 979.98; Cash 103.42; Notes $154.00; and Book accounts $1156.67. The Liabilities are 2508.73 leaving a net balance of $5841 94 an increase of 1747.78 over the balance of three years ago. The amount of business done is indicated by the value of the books sold during the three years, viz. $16500.

The report was adopted and the recommendations made in Bro. Grubb's paper were taken up, leading to the following decisions: 1. The MENNONITE was adopted as the English organ of the General Conference. 2. The English catechism of the Eastern Conference was adopted as the catechism of the General Conference. 3. A committee should be elected to edit an English book of forms which should be submitted to the next General Conference. This committee was afterwards elected as follows: A. S. Shelly, A. B. Shelly, and N. B. Grubb.

The Publication Board was then directed to formulate recommendations for the future conduct of the publication work. This report was afterwards brought in and after a few modifications adopted as follows:

1. It seems evident that Berne is not the most suitable place for the future for publication and printing establishment. The conference directs the board to look around for a more suitable place and whenever in their opinion the time may have come that the best interest of our publication will be served by removal, they shall, with the advise and consent of the officers of conference, take the necessary steps.

2. Experience teaches us that local agents and branch stores would be efficient helps in spreading our literature and the board should be encouraged to establish such agencies and stores as may be practicable. The details of the arrangement should be left with the board to decide.

3. The need of English literature has not received the merited attention. The board should be directed to provide in some way as may be most practical a suitable English hymnal and Sunday-school lesson helps.

4. We recommend that in all our congregations the interests of our publication be considered at least once every year in the preaching service, and opportunity given for freewill offerings to the cause.

The appointment of an editor for the almanac and German lesson quarterly was left to the Publication Board.

The election of members of the board for the next three years resulted as follows: N. B. Grubb, H. J. Krehbiel, J. S. Hirschler, J. F. Lehman, and Wm. J. Ewert.

The committee appointed twelve years ago to get up a German book of forms, reported the completion of their work. The book is published and was in the hands of many of the persons present. The report was accepted and the committee discharged.

The committee on Incorporation of the conference reported a charter taken out under the laws of the state of Kansas. The charter was approved and adopted. The charter provides for the election of nine trustees to represent the conference in all legal business transactions. The trustees serve for a term of nine years, the terms being so arranged that at every triennial conference three new ones must be elected. Heretofore there had been only six trustees necessitating the election of five this time in order to make the full number now required. After the election the board of trustees now stands as follows, with their terms expiring in the years following their names: S. F. Sprunger, D. Goerz, and Wm. Ewert, 1896; Wm. G. Moyer, J. J. Krehbiel, and B. Eicher, 1899; A. B. Shelly, Chr. Krehbiel, and Chr, Showalter, 1902.

The committee on constitution reported. This report bore a two-fold nature, the one part being of the nature of by-laws for the conduct of the business of the conference, and the other part being a statement of the fundamental principles and doctrines of our denomination. The former is now under the charter properly the work of the trustees and this part was therefore turned over to that board to draw up the necessary by-laws and report them at the next conference. The second part could not be considered either since the provisions of a resolution of the last conference had not been complied with which required the draft of the principles and doctrines to be first laid before the congregations and district conferences. It was therefore decided to elect a new committee to arrange this part alone and after laying it before the congregations and district conferences to report it to the next general conference. The new committee elected is as follows: A. B. Shelly, D. Goerz, Chr. Schowalter, S. F. Sprunger, and Chr. Krehbiel.

The subject of schools was taken up and Br. D. Gaeddert read a paper on the subject. The general interett taken in the discussion of this subject shows that our people are alive on the question of education. The desirability of congregational schools for the teaching of the German language was particularly emphasized by the brethren of the west where the local circumstances make such schools quite practicable. In answer to special questions Bro. Goerz reported the present status of Bethel College. The school opened in September and at the time of the conference had over 80 students. Five teachers are employed and the prospects are that by another year the teaching force must be increased and the regular college course taken up.

The committee on Bequests reported through its treasurer as follows:

1. The Leisy bequest for Foreign Mission. Balance in hand as per report at the last General Conference, $6377.80; interest received in three years, $1409.98—total $7787.78. Paid into the Mission Treasury $3000. Balance now in hand $4787.78.

2. The bequest of I. A. Sommer for Foreign Mission of $500 was put out at interest. The interest of this capital, $55 have been paid into the Mission treasury.

3. Several other bequests to the amount of $1200 which were given by the donors for definite purposes have been paid over to the respective treasuries.

4. One other bequest may be mentioned—that of 20 acres of land given for the benefit of Foreign Missions by the lately deceased Bro. H. Sudermann of Newton, Kan. The land has been legally deeded over to the conference.

The work of our Indian Mission was then taken up. The President of the Mission Board, Bro. Chr. Krehbiel gave a detailed report of the work of the last three years. This period was full of encouraging as well as of trying experiences and an unselfish devotion to the cause was especially necessary for the members of the board. Soon after returning from last conference Bro. H. Richert, one of the most experienced members of the board, had a stroke of paralysis from the effects of which he has not yet fully recovered. In consequence of this affliction he desired to be relieved of the dnties as a member of the board but at the urgent request of the board he continued to serve with the kind assistance of Bro. Peter Balzer who lives close by him.

The work of the board was carried on mostly through correspondence; but twice in the three years it was necessary to have a meeting of the members, once in Halstead, Kan., and once at the home of Bro. Richert.

In regard to the workers in the field the report is quite full. The death of Bro. Daniel Hirschler had left a place to be filled; likewise the sad death of A. S. Sndermann who was employed as teacher in Darlington, as well as the frequent removals of workers from other canses, made many changes necessary, and often caused anxious inquiry after suitable persons for the different dnties at the different stations.

Continued on page 20.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference,

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., DECEMBER, 1893.

In lieu of other general reading matter, we give our readers this month a report of the General Conference, and a paper read at the General Sunday School Convention. We feel sure this number will be read with interest and will be preserved for future reference even by many who do not regularly keep a file of the paper. A report of the convention will follow in the next issue.

THE MENNONITE has been adopted as the English organ of the General Conference. Looked at as an expression on the part of the conference of its readiness to adapt itself and its methods of work to the circumstances and needs of the times, this action is one of the many hopeful signs for our future work and usefulness as a body of Christian workers. We appreciate moreover the approval and confidence in THE MENNONITE which is implied in the action, and we hope, with the aid of many brethren and sisters who can serve the Lord in writing, to make the paper more and more worthy of such approval and confidence. The number of families in which for the young people's sake an English religious paper is a necessity, increases with each year. May we not look for the assistance of the readers of our paper in bringing it into families and to individual persons where it may do good. We firmly believe it is the Lord's will that we shall labor thus; let us be up and doing while it is day.

REPORT OF THE GENERAL CONFERENCE.

Conclusion from page 19.

At the meeting of the board in 1891 Bro. H. R. Voth was granted at his request a leave of absence from the mission field for six months. During this period, beginning in February 1892, he made a trip to Europe and Palestine, especially with a view to regaining his health. After his return the new field in Arizona was taken into view with the result that Bro. Voth and Mrs. Voth are now stationed there to establish a mission among the Moqui Indians.

Several other circumstances caused important changes in the work in the Territory. 1. The action of the Government in enlarging its Arapahoe school and building a large and finely equipped Cheyenne school at Darlington, and requiring these to be filled before children could be put into the denominational schools. 2. The allotment of land to the Indians and opening the rest to white settlers. 3. The burning down of our building at Cantonment.

The first of these left our Darlington school without children. The board has considered various plans for the future work at this place: *a*) an orphanage; *b*) a hospital; *c*) a home for older Indian boys and girls who have returned from school in order to assist them in establishing themselves in civilized, Christian life; *d*) to take Negro children into the school. The last named plan seemed for a while the most practicable but finally the Government would not consent to the change and so this plan must be abandoned. What to do at Darlington is thus left as yet an open question.

The second of the above named circumstances made it necessary for our people to secure land among the Indians and as this could only be done in the way of taking up claims the same as every one else two of the brethren, J. S. Krehbiel and J. J. Kliewer were authorized to take up claims. These claims they have improved at their own expense and now have their homes on them, having the work done while they devote their entire time to the Mission work.

Bro. and Sister Petter began their active work among the Cheyennes in the fall of 1891. They have won the confidence of the Indians to a wonderful degree and are fast getting at home in the language. During this last summer after the Cantonment building was destroyed they built their tent among the Cheyennes and thus lived right with those for whom they are laboring.

The new building at Cantonment is nearing completion and will soon be ready for opening of the school. On account of the small size of the building it was thought to take in only Cheyenne children; but the Arapahoes are quite anxious to have us take an equal number of their children and the workers there have submitted a plan of putting up a temporary board addition and surrendering some of their own room in the main building in order to take these Arapahoe children.

The persons now in the employ of the mission in the Territory besides Bro. and Sister Petter are: At Cantonment—The brethren Weiss, Horsch, and Auernheimer, and the sisters Horsch, Harms, and Baer; at Darlington—The brethren A. S. Voth and H. J. Kliewer, and the sisters Voth and Wuetherich; at the Washita, Bro. and Sister J. J. Kliewer; at the Red Hills, Bro. and Sister J. S. Krehbiel and Benj. Roadtraveller.

For the new work in Arizona the board has received and accepted the offer of an association of Christian women to materially aid in the establishing of the mission among the Moquis. This association through its branches pays Bro. Voth's salary for the first year, contributes $500 for a mission house, and in other ways assists in sustaining the work.

The report was discussed at considerable length and many explanations made by the President and Secretary in answer to questions by the delegates. The question of the advisability of accepting the government appropriations for our schools was raised by the board and discussed at some length. The following resolutions were adopted: 1. That conference approves the plan of the brethren at Cantonment to make room for the Arapahoe children. 2. That conference instructs the board to continue to accept the government aid as long as the board shall deem it for the best of our mission. 3. That the board shall make some arrangement for the receiving and the proper distribution of the gifts of the various sewing circles. 4. That the board shall elect one of their number or appoint some one else as Treasurer for Foreign Missions.

The report was adopted and ordered printed in pamphlet form. The new board elected is as follows: Chr. Krehbiel, C. van der Smissen, D. Gaeddert, Wm. Gottshall, and Benj. Eicher. A. B. Shelly and Chr. Schowalter are members of the board by virtue of being the officers of the conference.

A letter from Bro. H. Richert was read and a committee appointed to answer in the name of the conference expressing our gratitude and love to the dear brother with the hope that he may long be spared to the conference and its work.

A resolution expressing the feelings of conference on the death of Abraham A. Sudermann and Hermann Sudermann, Sr., was drawn up by a committee and adopted.

M. S. Moyer read a paper on Secret Societies which according to a resolution passed will be published in a future number of THE MENNONITE.

A number of questions had been handed in and conference directed the program committee to assign them to different persons. Five minutes was allowed for each question. Two of them related to the admission of persons baptized in infancy, one to the use of tobacco by church members, and one to the saloon question.

Three members of conference, Jac. Stucky, A. B. Harms, and B. Regier, having died since the last conference, their memory was honored by rising and singing a verse of an appropriate hymn, verse 1, of No. 527 German Hymnal.

The conference expressed its gratitude to God for his gracious blessings during these conference days, for wisdom and brotherly forbearance, unity and love granted; also to the brethren and sisters of the Bluffton congregation for their loving reception and kind entertainment. May the Lord richly reward them granting them a lasting blessing from the meetings.

Alexanderwohl, Kans., was decided on as the place for the next conference three years hence.

J. B. Baer, D. Goerz, and A. S. Shelly were elected as a program committee.

The conference by rising expressed its thanks to the President and Secretary for their faithful service for 20 and 33 years respectively.

Thus closed a conference which was rich in blessed experiences to all in attendance. The Lord grant that it may result in much blessed fruit in His service to the glory of His name.

Reported for Mennonite by A. S. SHELLY.

NOTES FROM THE PHILADELPHIA S. C. E.

On Monday evening, November 5th, our society held its first anniversary. Although the audience was not a large one, the meeting was a decided success. Our pastor made a brief but pointed address of welcome, referring especially to the prospect of Christian Endeavor work in some of our western churches. Rev. Charles Rhoads, the President of the Pennsylvania Union, was with us, and gave us a delightful address on individual and specialized work in the society. Mr. L. S. Lee, a C. E. member of the North Broad Presbyterian church of the city, gave us a capital report of some of the best features of the convention at Reading. Rev. A. B. Philputt of the church of the Disciples, Berks and Mervine streets, made an eloquent plea in behalf of the soul saving function of Christian Endeavor Societies.

The report of the Secretary of our society, Edwin Ehret, for the first year of its existence was in every respect bright and inspiring. On October 18th, 1892, the society was organized with 9 active and 7 associate members; now, the membership has swelled to 31 active, and 30 associate members. During the year, 8 associates were transferred to active membership, one member admitted by letter of introduction, and four members joined the church. The society contributed $42.50 toward church renovation, and $40 toward the Young People's alliance fund. In the words of the Secretary, "The action of the society is so amending the constitution that all members not elected to any office or committee are equally divided and appointed as assistants to the several standing committees has proved very satisfactory; for besides dividing the work more evenly, it gives each individual member a more direct interest in the welfare of the society." The Golden Rule Club numbers eleven subscribers. In the prayer meetings fully seventy-five per cent. of the active members take part.

While this report is one to be proud of, on the part of a society of one year's standing, there is still plenty of room for improvement. Instead of seventy-five per cent. of the members taking part in the regular meetings, by next year the Secretary should be able to report it very nearly one hundred per cent. In the coming year, as was well recommended by Dr. Rhoads, the thirty-one associate members ought to become active. We believe that the grace of God, which seems thus far to have rested upon our efforts, will, by another year, have wrought still greater results in our career as a Society of Christian Endeavor.

H. G. ALLEBACH,
Corresponding Secretary.

FROM DEEP RUN CHURCH.

On November 12th we celebrated the Lord's Supper here, and though many hearts felt still sad over the early departure of a dear brother recently, we could with much joy celebrate and partake of the emblems of the death of our Lord in whom alone we have hope for our dear ones who die in the Christian faith. Upon the communion occasion nine new members were admitted to our number, six through baptism and three by the right hand of fellowship, being members of other churches, who desired to unite with us. May the Lord richly bless these new members with us, to faithful work for, and a blessed end in Jesus. On Sunday afternoon, Nov. 19th, we had the pleasure to listen to an edifying and earnest sermon in English by Bro. Jacob Krehbiel, one of our mission workers, who with his wife was visiting with us, the former home of sister Krehbiel. The sister being a former member in our number here but now absent for more than seven years, we were all glad with the special joy of her parents to have her with her husband in our midst. May God's choicest benedictions follow them in the mission work.—*Cor.*

SOUDERTON NOTES.

Our work here is progressing under God's grace and blessing, though at times we have to encounter and experience reverses, or what may be apparent reverses, for often the trials and reverses are blessings in disguise, or in other words we must become cognizant of our own weaknesses, that the Lord might work through us in his strength to his glory. On November 19th we celebrated the Lord's Supper, on which occasion we received three new members into the church, two through baptism, and one by letter, being a former member of Springfield congregation. Bro. Jacob Krehbiel one of our Indian Mission workers preached an impressive sermon on the occasion. In the evening we had a union mission service. Rev. B. C. Krupp, who was raised in this community among the old Mennonite brethren, and who through the past year has been to India in mission work, but was compelled to leave the field on account of his health, gave a very inspiring address on the life, customs and need of mission work in that far off land to a crowded church. Bro. Krehbiel who was still stopping with us also spoke of our mission work among the Indians. A spirit for foreign mission work is being stirred up in this community, which may be hoped will grow to the blessing of the cause and our own individual churches.—*Cor.*

WADSWORTH, OHIO CORRESPONDENCE.

The autumn months with us have been exceptionally delightful this year. They seemed to extend a special opportunity to us to make all necessary preparation for the cold winter days. At the same time they reminded us of the fact that in life the years of strength and vigor are the years to prepare to enter the mansions prepared for us when the cold winter days of life come.

Aside from these blessings in God's nature we also had a season of spiritual blessings. Just before the General conference Bro. A. S. Shelly made us a short visit during which he also proclaimed the word to us. The brethren N. B. Grubb and W. S. Gottschall stopped with us on their return from conference, and encouraged us through the preaching of the word. Visitors are always welcomed by us. The good will of the brethern to us did much toward strengthening us and building us up in our faith.

Nov. 12th we had our semiannual communion service. In connection with this and the preceding preparatory service we had the joy of welcoming to our fellowship six new members, three by baptism and three by letter. A large number of the membership was present to surround the Lord's table. May God richly bless all these means of grace to us and to the honor and glory of his name. *Cor. of the* MENNONITE.

SUNDAY SCHOOL TEACER'S INSTITUTE.

The second Institute of the East Swamp and West Swamp Sunday-schools was held in the East Swamp church in the afternoon and evening of November 18. U. S. Stauffer, superintendent of the East Swamp school, was the leader of the exercises. The afternoon session was opened by singing several selections from Gospel Hymns, reading a portion of Scripture, and prayer. The topics discussed in the afternoon were, *How to Study the Lessons*, and *How to teach: practical suggestions*. The discussion on the first topic was opened by Mrs. Lizzie Clymer, and ou the second by S. M. Musselman.

The evening session was opened by singing and prayer. A class drill, conducted by S. M. Rosenberger, occupied the first period of the session. The last topic on the programme was, *The Duty of the parents to the Sunday-school*. Discussiou was opened by Mrs. Addie Stauffer.

Among the many good points brought out in the discussions were the following. In studying a lesson, we should not be too much dependent on the lesson helps. We should not forget to pray for the Holy Spirit to guide us in our study. The *Home Readings* should be regularly read. The teacher should not only study the lesson, but also study out his methods of presenting the lesson to his class. The teacher should feel a personal interest in every one of his pupils. A teacher should be sincere. He should teach by example as well as by precept. The best teaching is done by a skillful questioning of the pupils The parents should be found in the Sunday-school. They should serve in the capacity of officers and teachers if they possess the necessary qualifications. A class of adults should be formed in every school so that every one is given something to do.

At the close of the session a committee was appointed to arrange for a third institute, to be held some time during the next year.—*Cor.*

PAST WORK AND FUTURE DUTIES OF OUR SUNDAY SCHOOL CONVENTION.

Conclusion from first Page.

Latent talents are to be awakened, powers silent now are to be set to work, pounds now wrapped in napkins are to be put where they will gain other pounds. In my humble estimation there never was a time when among our people there was more demand for consecrated Sunday-school workers than to-day. Never better opportunities for unfolding the best talents among our number than to day. The convention has a mission in this direction, to stimulate, to encourage, to awaken all latent forces within our ranks and in this way lead on to more glorious results.

Then there are yet many *isolated* Sunday-schools which might and should be *influenced* for *united effort* with us. Through kind invitations, by lending helping hands, we are to reach out and gather them into the fold, and so bring them into greater joy and usefulness.

Nor is this all. "There are foxes to take, there are wolves to destroy." There are evils which must be resisted by the Christian people or the evils will overcome them. The rumfiend is howling on our borders, and I am sorry to say even within our ranks, seeking whom he may devour. Unless overcome by us, he will overcome us. This convention as well as future ones should take a decided stand against the monster evil of our land, while all Sunday-school workers should show by consistent lives what they teach their classes in such passages as, "Look not thou upon the wine when it is red," and, "It is good not to eat flesh, nor to drink wine, nor to do anything, whereby thy brother stumbleth."

Farther still, the Sunday-school of the future has much to do to shape the work of our denomination and to help the work of the salvation of souls. The convention has much to do to shape the work of individual Sunday-schools. Let us believe that God has a mission for the Mennonite Sunday schools, a mission extending far and near, a mission which is a part of God's eternal plan. Let us believe that some part of the great ingathering of souls into the Kingdom of God is assigned to our Sunday-schools. Let us also believe that in this great work of the Sunday-school the convention has its share to do.

This work depends largely upon the work of *this present* convention. We are gathered here from far and near. It is a special privilege, a special blessing of God. What we need now is earnest prayerful hearts, seeking God's blessing upon us in this convention, asking him for the presence of his spirit and that in great power. Then we need great activity on the part of all present and especially all delegates, to carry on the work of the convention to the best advantage. The success of this convention depends upon *your* and *your individual* efforts to day and tomorrow. The future work of the future conventions depends in some degree upon the work of this convention. Let us then be awake to our duties, our privileges, and our responsibilities, and do all in our power to make this convention outshine all previous ones, and through it upbuild God's Kingdom and glorify his name.

MISSION DEPARTMENT.

EXTRACTS FROM THE REPORTS OF OUR MISSION-WORKERS.

FROM MISSIONARY PETTER'S REPORT.

In taking a retrospective view of the Quarter just past, we might in the main repeat what was said in our last report. As we had plenty to do right here at home we did not make any long journeys during the quarter. Until the first weeks in August the Red-Moon (Washita) Indians, and most of the Salt Creek, Dead-Man's-Foot and the Western Cheyennes had their camps here. We thus had an opportunity to follow our work right here at home and we considered it our duty to make use of this precious opportunity. About this time our sister M. Gerber from Chicago, paid us a pleasant visit. When we took her back to Darlington we visited the Washita, Darlington and Kingfisher Cheyennes assembled at Darlington. These were waiting for some money which they expected from the government and were absorbed with their dances. We found a few however who were willing to listen to something else besides money and dances.

About the middle of August our child was apparently near the grave. We had surrendered it to the Lord and were waiting for its departure, but the Lord helped wonderfully and gave us our child back again. The old Indians manifested much sympathy for us during the sickness of our child. They came frequently to ask how the child was. Their magicians came and offered their aid; old women suggested medicines; the children were forbidden to play around our tent; and even the dance was removed to the extreme western end of the camp.

Later on the greater portion of the Indians went to different places to make hay. The consequence is, that only a few remain here. The others prepared their winter quarters both east and west from us where we are now visiting them. We had intended during the past quarter also to visit the scattered Cheyenne camps along the Washita, but on account of the unfavorable state of the weather and out of other reasons we could not carry out this our project.

Although the Indians were at times sorely displeased on account of their money affairs yet they were always friendly towards us. Those who were formerly opposed to our schools appear now to be friendly disposed toward them and promise to send their children to our school when it is finished. The object of the Cheyennes seems to be to fill our school, and the school will, as it now appears, be too small to hold all the children that will come.

In reference to religious matters the Indians always show a desire to learn. By this our labor is much alleviated. The fact that we are more and better able to communicate with them in their language also lightens our work with them. But preaching in public meetings, as we have it among white people, we have not. In a public meeting many things would either not be understood at all, or they would be misunderstood. In conversing with individual ones on the contrary, the preaching of the word takes the form of catachising, and in this way the hearers are more open and we can better satisfy ourselves that they have understood that which was told them. These "talks" with 2, 4, and sometimes 10-12, at a time are generally brief and as simple as we can possibly make them, so that they may be understood by them and retained in their memories. The Indians are not like many Christians of our day who desire to hear much and remember but little. The Indian wants to hear but little at a time but what he hears he retains in his mind and meditates over it.

As among whites we find tender and hard minds among the Indians. Their treatment of the Gospel message is accordingly. Yet we have thus far found none who were not glad to hear something about our Savior, yet it holds hard for them to be convinced of their sinfulness. Some come to ask us to pray for them, others request us to read the "Book of God" to them, others again come to see the "Picture of Jesus." One evening a tall Indian came to us and said, "One of my children died in the spring, another is not far from the grave now, my wife too is frequently sick; I am strong, a strong man, but my heart is tired." On such occasions, which are not rare here, we experience the consoling and refreshing nature of the living Word of God. But for the poor Indian this word is too sublime, too comforting, he can not comprehend it in its blessed import. Oh! when will the hour strike when their deluded souls will find their rest in God. When that hour shall strike rests with God Until it strike it is our part to work on faithfully and indifatigably in that weakness which in Christ is our strength.

Sept. 25th, 1893. R. and M. PETTER.

FROM CANTONMENT.

Brother H. L. Weiss, formerly teacher, now elected superintendent of Cantonment, writes: "The new missionhouse is almost finished. We cannot believe otherwise but that it was the hand of the Lord that built it. Everything passed on smoothly and peaceably. One of the laborers remarked to me a few days ago, that he had never helped to erect so large a building, where so many different workmen were employed, and where everything was done in so peaceable a manner. We hope that this building will prove a great blessing to the Indians and our mission among them. The Lord has made the Indians willing to send their children to school. The Cheyennes have promised the agent 40 children for our school as soon as we are ready to receive them. I believe there will be more children coming than we have room for them. The Cheyennes were never before so anxious to send their children to this school as now. They desire that the mission should let them have this school exclusively for their children.

"The Indians come almost daily and ask for work. The Cheyennes have helped us much during the past summer, and if we had any work for them, we could easily procure from 10 to 20 daily to work for us. Some of our laborers remarked, that they never thought that Indians would work as they did here. Some work for their dinners. An Indian came one forenoon and helped us wash so that he and his wife might get something to eat for dinner. Several girls asked to be employed as laborers in our school. What can we do for them in this line? Could we only arrange to give them some work and thus come to their help! Harvey Whiteshield (an educated Cheyenne, Ed.) has requested me to ask the Missionboard whether he could not procure the position of a teacher in our school. He has been offered a position in the government school at $60 a month, but he says, he would prefer a position in connection with our mission, even at a less salary; he could then at the same time assist our brethren in the study of the Cheyenne language. In case we do not have any work for him, I presume he will accept the offer and commence to work for the government, and our mission will lose his noble talents. I believe we ought to give him an opportnnity to make use of his talents in connection with our work."

NOTE.—The Missionboard at its late session, after having elected brother Weiss Superintendent of Cantonment, has decided that H. J. Kliewer and Harvey Whiteshield be appointed teachers of the school at this place. The Board in accordance with a resolution passed by Conference, has also decided, that no children shall be turned away from Cantonment. That if more come than the room provided will accommodate, a cheap building, serving as a dormitory, be erected and a second school room in the Mtss onhouse be provided.

SEC. MISSION BOARD.

FROM MISSIONARY KREHBIEL'S REPORT.

The following is taken from the report of brother J. S. Krehbiel, who, during the time the building of the Missionhouse at Cantonment was in progress, acted as superintendent of Cantonment. He in part repeats what brother Weiss writes in his report.

"In looking back upon the past quarter we cannot otherwise but thank God for His grace manifested toward us during this period. With joy and gratitude we are now waiting for the day when the schoolhouse will be completed and our school be opened again. If it is God's will we shall be ready to open the school on Nov. 1st. We hope to be able to procure the necessary furniture by that time. Clothing, bedding, &c. may now be sent, as the room for storing the same is all ready.

"As it now appears there will be more children for this school than our room will afford. The Cheyennes desire to have this school for themselves, and in order that this their desire may be gratified they have already 40 children ready, waiting for the word 'come.' The question now arises what shall be done with our Arapahoe children? The Cheyennes say, 'send the Arapahoes to Darlington, where you have an empty schoolhouse, and let this be a school exclusively for Cheyennes.' But the Arapahoes are not yet willing to send their children away to Darlington. They too would have a part in this school, until a schoolhouse be built for them some distance down the stream. If the latter could be done it would please them, but this must primarily be out of the question. As the Indians are not willing to send their children to Darlington, but desire that they shall be admitted to our school at Cantonment, should we then not try to make provision to accommodate *all* the children who wish to come to this school? We have consulted together and have come to the conclusion that room can easily be provided here for 75 pupils. Our workers are willing to vacate the sewing room to be arranged as a second school room. We all feel as if we should not send away any children who are willing to come to school. And in case a greater number should come in the future than our present accommodations will afford, we trust that the Lord will provide means to accommodate them all. — —

"Our brethren at Cantonment tell me, that Harvey Whiteshield (a Cheyenne) has applied for a position as teacher, and they are anxious that the position be given him. He says, that he has an offer in the Government school at $60 a month, but he would prefer working for the Mennonite Mission for a much less salary.

"My report shows that my work during the quarter has been mainly in connection with Cantonment. Camp work I could not do much. Something however has been done in this line also. At present all our Arapahoes are assembled at Garden Plain, engaged in celebrating their old time dances, &c.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

Nothing so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him.

He only is advancing in life whose heart is getting softer, whose brain quicker, whose spirit is entering into living peace.

PRACTICAL LESSON POINTS.

BY A. M. F.

Lesson 10.—December 3d.

GRATEFUL OBEDIENCE.—James 1: 16–27.

Line of Thought.—A living Faith shows its gratefulness in obedience to Divine laws.

The key-note to the book of James is *works*. Good works are the result of a good heart and disposition. "Do not err"—in thinking that God is the author of sin; whatever is good comes from God, and what comes from God is good. Whatever is evil comes from below. Regeneration is from above, sin from below. The rule of life for the children of God is the perfect law of liberty—*the Gospel*. It is a law, it legislates, it imposes obligations, presents a rule of life. It however gives *liberty*, it is *perfect*, it converts and gives a full salvation—supplies all the soul's needs. This law legislates for the *ear* v. 19; the tongue v. 19; the disposition vs. 19, 20; the life v. 21; renouncing all evil appropriating all good. A living faith seeks to know the law of liberty. It is not vain religion, deceiving self, but active religion—*doing*: Self-control, philanthropy and holiness in life.

Lesson 11—December 10th.

THE HEAVENLY INHERITANCE.—1 Pet. 1: 1–12.

Line of Thought.—A living Faith has the assurance of an eternal inheritance.

Though it is not conceded to any mortal being to make a map of that Canaan which is above, for to all of us on this side of death's Jordan it is an undiscovered land, we are at times in the Word of God, as well as in our experiences led to Pisgah's height to view the landscape o'er. In this passage the apostle leads us upward and gives us a view of that happy home. This future blessedness we now possess, during a season of heaviness, trial and affliction, in faith a *living hope* v. 3, and *great joy* v. 6. It is an *inheritance* that is incorruptible, pure, abiding, reserved for us. This inheritance belongs to *children*,—elected through grace, sanctified by the spirit, cleansed through the blood of Christ and obedient to God. It has its assurance in the resurrection of Christ. It was prophesied, and sought for. Angels desired it, not indeed for themselves but for mortal man. It is indeed strange that man for whom it is intended should neglect, what holy angels desire to look into.

Lesson 12.—December 17th.

THE GLORIFIED SAVIOR.—Rev. 1: 9–20.

Line of Thought.—A living Faith has a living and glorified Savior.

The apostle John an exile in Patmos for the sake of God's word, and the testimony of Jesus was privileged to have a view of his Master in his glorified condition. He who willingly suffers for Christ's sake, shall in his suffering be strengthened by the manifestation of him who suffered for all; and shall receive the assurance that his Savior is a living and glorified Savior. What the apostle should hear and see he was to record for the churches—for all believers. The churches of Christ are represented as lights. Jesus is in and among his churches, as the glorified Savior to give them light, that they in turn may dispense to the world. He appears to John as prophet, priest, and king vs. 13–16. The word of God is the two-edged sword, bringing life to some and death to others. "Fear not,"—no need to be afraid when we have a Savior who died and is living again in a glorified state for us. The glorified shall die no more. The stars represented faithful ministers of Christ.

Lesson 13.—December 24th.

THE BIRTH OF JESUS,—CHRISTMAS LESSON.—Matt. 2: 1–11.

Jesus was born in a lowly state, that he might be a Savior to the most lowly; but not alone for the lowly, he also was a born king, so that Magi were led to search for the king, found him, and did homage to him. God mysteriously led them by a strange star. People are still at times led in just such strange ways to find the Savior. May some divine influence lead us constantly that we may more fully seek him. They were first guided to Jerusalem—the law, here He was not found but directions received to find him, at the source of grace and help—Bethlehem. Finding him they worshipped him and presented unto him gifts. This is typical of the acknowledgement of Christ by all nations and symbolic of the world's tribute. Three facts may be noted in this connection. 1. "They fell down"—the worship of the body. 2. "They worshipped him"—worship of the soul. 3. "They gave him presents"—worship with substance. A true Christian worship demands all three.

Review Lesson.—December 31st.

The lessons of this quarter were almost exclusively doctrinal and dictatorial, from the writing of Paul. The lessons may profitably be reviewed by following the *line of thought* of each lesson connecting them all as one whole:

1. A living Faith.
2. A living Faith claiming redemption.
3. A living Faith rejoicing in a justified life.
4. A living Faith living faithfully.
5. A living Faith practicing self-denial for others' sake.
6. A living Faith is founded in the resurrection of Christ.
7. A living Faith enjoys along with other graces that of liberality.
8. A living Faith imitates a living example.
9. A living Faith exercises itself in home-life.
10. A living Faith shows its gratefulness in obedience.
11. A living Faith has the assurance of an eternal inheritance.
12. A living Faith has a living and glorified Savior.

My class for Jesus, should be the motto and aim of every teacher.

He who would lead others to Christ, and assist them to drink at the fountain of life, must have been there himself, yea must constantly be in sweet communion with his Savior.

THE YOUNG PEOPLE.

A GENTLE WORD.

A gentle word is never lost,
Oh, never then refuse one!
It cheers the heart when sorrow-tossed,
And lulls the cares that bruise one.

It scatters sunshine o'er our way
And turns our thorns to roses;
It changes weary night to day,
And hope and love discloses.

A gentle word is never lost—
The fallen brother needs it;
How easy and how small the cost,
While kindly feeling speeds it.

It drives the shadow from the cheek,
A smile can well replace it;
Our voice is music when we speak
With gentle words to grace it.

Gathered Gems by H. L. HASTINGS.

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

DEC. 3.—*Keeping unspotted from the world.*—James 1: 27; Romans 12: 1, 2.

1. *Who?*—Those who have been cleansed in Christ's blood, and profess the pure religion of Christ.
2. *Why?*—Worldly defilement is an aversion to a pure God.
3. *How?*—Transformation, self-consecration, religious exercise.

DEC. 10.—*Kept by the power of God.*—1 Pet. 1: 1–5; John 17: 11–15.

1. Those who belong to God in Christ.
2. Jesus helps and intercedes for them.
3. Kept from evil, from sin, from falling.
4. Kept through faith unto salvation.

DEC. 17.—*The wonderful love of Christ.*—Rev. 1: 5; John 15: 9–13.

1. It is wonderful in its greatness, comprehensiveness, influence.
2. Wonderfully manifested,—in his incarnation, example, death, resurrection, mediation.
3. Wonderful in its blessings,—cleansing power, regeneration, love, peace, joy.

DEC. 24.—*Christmas service.*—*What can we give to Christ.*—Matt. 2: 11; Ps. 40: 6–8.

1. Can we not give him our hearts, he claims them?
2. Can we not give him our lives, he redeems them?
3. Can we not give him our affections, he demands them?
4. Can we not give him of our earthly store, he has riches for us?

DEC. 31.—*The close of the year. What God has done. What he will do.*—Ps. 115: 11–18; Ps. 73: 23, 24.

1. He has been mindful of our spiritual and temporal needs.
2. Has richly blessed us and kept us through the year.
3. He will guide, bless, preserve us and receive us to glory.
4. We will fear, trust, and praise the Lord from this time forth and for evermore.—Praise the Lord.—A. M. F.

Our limited space, for the present, does not permit us to comment on the C. E. topics, we simply give these skeletons as a guide to the study of the topics. This should always be done with a Bible, and that should be if possible, a reference Bible; a concordance is too, very desirable. By means of such helps and others at our command the lesson passages, and all references may be studied with profit by means of these outlines.

MARRIAGES.

BECHTEL—LATSHAW.—At Barto, Pa., on October 3, 1893, at the home of the bride's parents, by Anthony S. Shelly, Irvin H. Bechtel to Mary A. Latshaw, all of Berks county, Pa.

BECHTEL—SCHULTZ.—On October 12, 1893, at the home of the bride's parents by O. S. Kriebel, Joseph B. Bechtel, of Philadelphia, to Hannah K. Schultz near Barto, Pa.

HUNSBERGER—HENDRICKS.—On October 12, 1893, at Schwenksville, Pa., by W. S. Gottshall, Samuel B. Hunsberger, of Delphi, Pa., and Miss Margaret Hendricks, of Green Lane, Montgomery county, Pa.

NEIDIG—GEISSINGER.—On October 14, 1893, at Schwenksville, Pa., by W. S. Gottshall, Charles B. Neidig, of Salfordville, Pa., and Miss Katie G. Geissinger, of Schwenksville, Montgomery county, Pa.

MEYERS—BERGEY.—On November 18th, 1893, by N. B. Grubb, John M. Meyers, of Dublin, Pa., to Miss Maggie H. Bergey, of Souderton, Pa.

CASSEL—BENNER.—In Philadelphia, Pa., on November 22, 1893, at the home of the bride's parents, by N. B. Grubb, William N. Cassel, to Miss Maggie S. Benner, all of Philadelphia.

STAUFFER—FRETZ.—On November 25th, 1893, at the house of the bride's parents, by A. B. Shelly, Mahlon S. Stauffer, of Milford, and Ida M. Fretz, of Richland, Bucks county, Pa.

MEYERS—WURSTER.—On November 25, 1893, by A. B. Shelly, Lewis B. Meyers, of Springfield, and Minnie H. Wurster, of Richland, Bucks county, Pa.

DEATHS.

BENNER.—Suddenly, while on a visit to the home of his grand parents, at Bowers, Pa., on October 8, 1893, Paul Harrison, son of Dr. Frank H. and Lizzie Benner, of Philadelphia, aged 5 yrs., and 6 days. Funeral services by N. B. Grubb. Interment in Northwood cemetery.

SINGMASTER.—In Philadelphia, Pa., on October 8, 1893, after a long siege of suffering from diabetes, Peter M. Singmaster, aged 56 yrs., 7 mos. and 2 days. Funeral services by N. B. Grubb. Interment in Mt. Moriah Cemetery.

BECHTEL.—On October, 9, 1893, in Bechtelsville, Pa., Mary Bechtel, daughter of Elam and Rebecca Bechtel, both deceased, aged 14 yrs., 3 mos. and 25 days. Funeral services on the 12th by Anthony S. Shelly. Interment in the Union Cemetery at Bally, Pa.

COWARD.—Suddenly, at Danbury, Con., on October 13, 1893, Edward Coward, aged 32 years. Funeral services in Philadelphia, on October 16, by N. B. Grubb.

LEATHERMAN.—On October 20th, 1893, near Plumsteadville, Bucks county, Pa., of a complication of diseases, Philip L. Leatherman, aged 29 yrs., 2 mos. and 21 days. Interment on the 24th at Deep Run Mennonite burial grounds. Services by Allen M. Fretz, assisted by Jacob S. Moyer.

EPPLEY.—On November 9th, 1893, in Philadelphia, of typhoid fever, Maggie C. Gottschall, wife of William H. Eppley, aged 31 yrs., 5 mos. and 12 days. A deeply bereaved husband and seven motherless children mourn the early departure of Sister Eppley. Funeral services were held in the First Mennonite church, conducted by A. M. Fretz, assisted by A. B. Shelly. The remains were taken to Fernwood cemetery, Royersford, Pa., for interment, where the services were conducted by Rev. Derr, assisted by A. S. Shelly.

DICKERT.—On November 16, 1893, at Shelly, Ella Amanda Dickert, aged 45 yrs., 2 mos. and 23 days. Interment at East Swamp Mennonite church on the 20th. A. B. Shelly officiating.

SHELLY.—On November 16, 1893, in Quakertown, Pa., Noah Shelly, aged 76 yrs. and 11 days. Interment at East Swamp Mennonite church on the 21st. Funeral services conducted by A. B. Shelly.

NOTICE.

At a meeting of our Foreign Mission Board, held at the close of our late General Conference, the following organization of the Board was effected: Brother Christian Krehbiel was again elected president, and A. B. Shelly, secretary. Conference having decided that the mission treasurer be henceforth elected by the Missionboard, Rev. Gustav Harder, a former member of the Board, was called to this office. Brother Harder having accepted the call, contributions for our Foreign Missions are all from January 1st, 1894 on, to be sent to the following address:

REV. GUSTAV HARDER,
Brainard, Butler Co., Kansas

Brother C. van der Smissen has been elected by the Board to act as corresponding secretary between our Mission stations and Mission sewing circles in reference to the preparation and sending of gifts for our Mission Stations. The different Sewing Circles will therefore confer with brother van der Smissen and receive from him the necessary information as to what is needed and where the gifts are to be sent. Brother van der Smissen's address is:

REV. C. VAN DER SMISSEN,
Summerfield, St. Clair Co., Ill.

A. B. SHELLY, Sec.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of September and October.

GENERAL FUND.—From Deep Run, Pa., cong., $20.30; Sunday school, $8.15; and Young People's Society, $2.90; Souderton, Pa., cong. $6.00; West Swamp, cong., $7.48, and Sunday-school, $7.53; East Swamp cong., $2.63; Saucon cong., $11.91; Flatland cong., $14.05; Boyertown cong., $5.70; Hoffnungsfeld, Kan., Y. P. S., $5.00; Zion's cong., Ia., $15.00; Sister Jantzen, Beatrice, Neb., $1.00; Woman's Indian Association, N. J., for two quarterly payments on H. R. Voth's salary, $350.00; Phila. Women's Association for Mission house in Arizona, $500.00; Springfield, Pa., cong., $20.36; Interest on note of H. Schmutz, $8.00; Garden Township, Kan., Sunday-school, $28.60; Bureau county, Ill., cong., $3.50; First Menn. cong., Phila., Pa., $22.50; Henderson, Neb., S. S., $12.40; Upper Milford, cong., Pa., $5.65; Neu Alexanderwohl, cong., Kan., $45.00; Sarons cong., S. Dak., $11.10; Bethel cong., Mo., $12.40; Bequest of I. A. Sommer, Interest through D. Goerz, treasurer of com. on Bequests, $35.00; Butterfield, Minn. cong., $5.00; South Germany congregations through U. Hege, $26.50; Berne, Ind., $16.43.

CANTONMENT BUILDING FUND.—From East Swamp cong., Pa., $11.00; Halstead, Kan., cong., $170.00; Hoffnungsfeld cong., Kan., $57.15; Members of Bethel cong., Mo., $81.25; Johannisthal, (2d Part) Hillsboro, Kan., $54.00; Beatrice Neb. cong., $84.76; West Swamp cong., Pa., $106.75; Eastern District S. S. convention, collection, $16.18; cong. at Bluffton, Ohio, $215.00; Bro. David Peter, Perudale, Oregon, $25.00; Bruderthal cong., Kan., $30.50; Gnadenberg cong., Kan., $24.25; Salems cong., Dalton, Ohio, $99.56; Hereford cong., Pa., $53.60; Upper Milford cong., Pa., $23.50; cong. at Pretty Prarie, Kan., $50.00; P. P. Steiner, Pandora, Ohio, $17.34; West Zion cong., Moundridge, Kan., $12.00; Isaac Peter's cong., Henderson, Neb., $25.25.

Gratefully acknowledged,
H. SUDERMANN, Treasurer.

FOR HOME MISSION.—From a Mission friend in Indiana, $25.00; through J. B. Baer, from West Swamp cong., Pa., $9.20; East Swamp cong., Pa., $5.80; Canton, Ohio, cong., $20.00; Trenton, Ohio, cong., $19.10; H. Rees, Cal., $1.00; Brethren in Oregon, $13.60; cong. at Irwing, Oregon, $5.80; cong. at Salem, Oregon, $10.00; John Lichty, Oregon, $1.00; Peter Steffen, Oregon, $2.00; cong. at Colfax, Washington, $20.75; Newton, Kan., cong., $9.15; Christian, Kan., cong., $18.30; Alexanderwohl cong., Kan., $16.18; Bruderthal cong. Kan., $9.15; a mission friend in New York, $25.00.

Gratefully acknowledged,
DAVID GOERZ, Treasurer.

BOOK REVIEW.

READINGS FOR LEISURE MOMENTS.—*A collection of Miscellanies*, is the title of a new book on our table just received from the pen of that gifted author H. L. Hastings. The book contains 382 pages, printed on heavy paper. It is indeed a "collection of miscellanies," almost 200 different subjects being treated of, which the following are a few sample subjects, "A Higher Life," "A word to parents," "Christ and Christianity," Rum-burnt brains," "Pious Hollowness."

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A WORD TO THOUGHTFUL MEN.

To meet the increasing flood of infidel literature which deluges the land, H. L. Hastings, of Boston, has since 1883, been engaged in issuing in serial form, the ANTI-INFIDEL LIBRARY, a series of brief, cheap, pointed pamphlets bearing on these important questions. They have received the heartiest commendations from persons well qualified to express an intelligent opinion on this scbject.

The first number of this Library, containing "A Lecture on the Inspiration of the Bible," has had a circulation of more than two million copies. Lord Shaftesbury, for more than thirty years president of the British and Foreign Bible Society, used to order them by the thousand for distribution among City Missionaries and outdoor preachers in London and England.

Other numbers have been widely scattered. Some forty numbers have been issued, up to September 1893, which are sold at 5 to 10, 15 and 25 cents each and furnished for distribution at reduced rates.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference. The contents are especially adapted for children. Send for sample copies.

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NOTICE.

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Applications for assistance and for further information are to be made to one of the following officers of the Society.

VALENTIN KREHBIEL, President,
Valentin, Harvey Co., Kansas.

DAVID GOERZ, Secretery,
Halstead, Harvey Co., Kansas.

CHRIST. KREHBIEL, Treasurer.
Halstead, Harvey Co., Kansas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. IX. NO. 4. QUAKERTOWN, PA., JANUARY 1894. WHOLE NO. 100.

NEW YEAR THOUGHTS.

The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs and gains;
And now with purpose full and clear
I turn to meet another year.—*Anon.*

Though days to come may often be
With burdens crowded full for me;
Though hope deferred may cast a shade
Across my spirit, undismayed
I'll meet them one by one, for through
Such days he brought me hitherto.
—*M. E. Sangster.*

My yesterdays are covered by the blood,
To-day my only shelter is thy power,
To-morrow thou wilt be as strong and good
As in the past most gracious hour.
—*G. M. Stone.*

WHAT DANGERS ARE THREATENING US FROM SECRET SOCIETIES AND WHAT CAN WE DO TO AVERT THESE DANGERS?

Essay read at the General Conference held in Putnam County, Ohio, October, 1893, by M. S. Moyer.

Speaking of dangers here, do we mean those dangers that threaten a church when some of its members join secret societies; or do we mean the unwholesome influences which secret societies exert upon society in general? The questions no doubt refer principally to the former. It is not asked, however, if secret societies *are* dangerous; it is taken for granted that they are, and I am requested to point out these dangers. I agree with the persons that proposed the questions, and am of the opinion that secret societies *are* dangerous; especially to a Christian church, in case that any of its members join these societies. Why? 1. Because secret societies generally pursue worldly and selfish purposes. The influence coming from them will therefore have a tendency to increase the already too strong inclination toward worldliness and selfishness. Formerly they were the laborers of the various crafts and trades that united themselves into secret societies for the purpose of retaining a monopoly for their respective professions. The secret societies of the present day have in a majority of cases more or less patterned after these ancient trade unions.

2. Although secret societies pursue mostly worldly and social purposes, they nevertheless put their members under the most solemn obligations, as though it concerned the most sacred thing. While they put on a religious appearance, they nevertheless flatter man's carnal disposition, thus influencing the hearts of lukewarm and weak Christians, that the lodge soon seems to them more important than the church.

3. The various religious exercises of the lodges can in most cases hardly be called *Christian*, as they try to occupy the ground between the various systems or religion; avoiding, as much as possible, to come upon any territory occupied exclusively by any one of them. A masonic paper once said that one among the various purposes they pursue, was "*to furnish an altar for all religions.*" Secret societies that solicit the believers of all religions to join them, can take only that into their religious exercises to which all these various believers can say "*Amen.*" In localities and lodges where there are no aggressive enemies of Christianity, the lodge religion as far as it is oral, may be of a more Christian type, but the formulas and written religious instructions calculated to be used in all the lodges of the same secret society, will be found not really to endorse any particular system of religion. It is possible that such secret societies, as pursue purposes of interest only in one or a few localities, make an exception to this. I once attended a masonic burial, and heard their funeral liturgy read. A superficial observer would have called it *Christian*, although a Jew took part in the ceremonies. The *name* of Jesus was artfully evaded; still such expressions as "Lion of the tribe of Judah," and "Redeemer" were used; no doubt to satisfy the Christian mind and to hide the real religious character of the order. The Jew who took part in the ceremonies could easily bring these expressions into accord with his religious views though I hardly think he went to this trouble. It is more likely that he belongs to the class of persons that do not care a "snap" what is believed as long as their *business* thrives. Just this indifference in matters of religion is very much furthered by the lodge and its religious exercises, especially among its members, but also, more or less, in society in general. If this indifference is good, we ought to encourage the lodge. In my opinion, secret societies would be less dangerous to Christianity, if they abstained altogether from all religious pretentions. It is easily comprehended that a religion, acceptable alike unto Christians, Mohamedans, Jews, and Buddhists, can not exert a very wholesome influence on a positive biblical Christianity. That some secret societies, especially the masons, make their system aquivalent to a religion, is evident from the fact, that at a burial of one of their members, they speak of him as in a happy eternity, not because he was a good *Christian*, but because he was a good *lodge member*.

4. Though not all secret societies are equally dangerous, it is already not in conformity with Christianity, if a Christian brother enters into closer relations with a brother in the lodge, who perhaps makes no profession of being a Christian, than he does with a brother in the church. Or that he places his obligations to the lodge higher than his obligations to the church. This is necessary in some lodges, if a person wants to be a member of the lodge and a member of a church at the same time.

5. Unto the Mennonite churches, those secret societies, whose members are oathbound, must be regarded as especially dangerous, because they do not only contain the dangerous elements spoken of; but a Mennonite, by joining one of them also violates his doctrinal confession. When we ask of our members that they take no oath when compelled to testify in court, how can we be indifferent if they take the oath of some secret society? I am unable to tell which of all the various secret societies are oathbound, and which require a pledge of honor instead of a formal oath. My information in this respect is quite limited. The Masons will hardly hesitate to admit that they are oathbound. The Odd Fellow "pledges his sacred honor;" but then an effort is made to give to this pledge the power, and perhaps also the signification, of an oath, by leading the applicant for admission through several frightful and much saying ceremonies. A Knight of Pythias told me, he was oathbound. Former Grangers told me they were not oathbound. It is possible that some of these societies do not receive their members all in the same way, but that they make allowance for the individual conscience, the same as our courts.

6. It is not my purpose to say much of the so-called secrets, as I know so little about them; but it is an open secret that many of the ceremonies and terms are borrowed from ancient heathen mythology, and from the age of chivalry of the middle ages. Many of them are absurd, others rediculous, others blasphemous. The title "*Most Worshipful Master*" is certainly blasphemous, as it can be justly applied to the Lord only; and some are even perilous, as came to light in West Virginia several years ago. Many of the smaller secret societies mimic the Masons and other larger orders in these follies. Even the Grangers were not entirely free from this mimicry. There is something in these foolish, antiquated, rediculous, blasphemous and perilous formalities that is unchristian, and which is detrimental unto any Christian church if any of its members take part in them or come under their influence.

It is easily comprehended that the second part of this subject is harder to treat than the first. It is easier to point out dangers than to combat or avert them successfully. If it were possible for us to convince persons of any and every thing that *we* feel convinced of, there would be no better means to combat the evil influences of secret societies, than timely instruction. It would be well nigh infallible if everybody were willing to do right, and would give up as soon as convinced. However, if instruction is not an *infallible* means, it is certainly a very good one; and should be used before any other of a more compulsory nature, is resorted to. In order to find material for instruction it is not necessary to inquire much about the so-called secrets; enough can be seen by a careful observer, of that which is not considered a part of their secrets by the societies themselves, that is not in accordance with Christian principles. Although I do believe that what is contained in those books published, for the purpose of exposing secret societies, is in the main correct; yet it may be possible that some conclusions drawn by their authors are extreme and unjust, and we should be careful and investigate before we repeat them.

Extreme views, though honestly entertained, generally do more harm than good. For the correctness of what is contained in those books we have not only the tesminony of their authors and other honest men who have seen and knew, we have other evidences besides. Here is one: Several years ago a methodist minister by the name of Johnston was to be initiated into the Royal Arch degree of the masonic order, when, by accident, he was hurt and died in consequence thereof. The masons then thought it prudent to publish the affair. Soon after I saw an illustrated book, purporting to divulge the secrets of masonary. Looking at the illustration representing the initiation into the Royal Arch degree, I saw the picture of several men lowering a man into a lower story through an opening in the floor. In Johnston's case, the rope by means of which he was to be lowered, broke. Johnston fell and was fatally injured. Then I thought, surely, the book is at least *partly* true! But while we are trying to point out the unchristian character of secret societies, we must not forget to make Christianity both beautiful and desirable by a life consistant with our profession.

Some join secret societies for the purpose of getting the benefit of the insurance connected with them. Many have thought that the churches ought to adopt this insurance feature; so that their members could not make insurance a pretense, to join secret societies. It might be advisable for every church to have an accident and sickness treasury from which all those, who regularly contribute a certain sum, shall receive a specified assistance, in case of accident or sickness. I have reason to believe that such an arrangement would even from a financial point of view be preferable to the insurance of most secret societies. I do not believe that a church as such is in duty bound to assist both rich and poor alike in case of loss; but only to help the really poor and needy; and in case that such an insurance arrangement should exist in a church, the members thereof would therefore not be exempted from the duty of contributing to help the really poor, who were perhaps unable to become members of the insurance plan.

But insurance is not the only thing that is sought by those who join secret societies. Those who seek nothing but insurance generally leave them in a few years. The more permanent members are those who seek, as they think a higher position in society, or business advantages. Even if churches offered all insurance advantages asked, there would now and then be a member who would want to join some secret society. To such a member a church will finally be compelled to say, "so far and no further, you must either leave your church membership or the lodge." If a church hesitates too long ere it makes use of its authority, the secret society influence will become so strong, that the church as such will no longer dare to oppose it. I do not mean by this that a church had no right to present this alternative if it had no *insurance* arrangements; a church is *obliged* only to help the really *poor* and *needy*, and it dare not allow its members to join themselves to organizations detrimental to their spiritual welfare, merely to obtain temporal advantages. According to Galatians 6: 2, we may conclude that it is not wrong even for those who can not be called poor and needy to help one another in case of loss or misfortune. An insurance like the one mentioned, might therefore be advisable in a church, if it does not have a tendancy to make the lot of the really poor and needy still harder.

It is above all impossible for me to see how a MENNONITE church can allow its members to become members of *oath*bound secret societies, without sacrificing a part of its doctrine. If we insist that Jesus meant what He said, when He said: "*Swear not at all*," how can we allow our members to take the oath of a secret society? Oaths in which mention is made of throat cutting and other horrible things, are both unchristian and *barbarous*. But even a secret society whose members are *not* oathbound, may also pursue unchristian purposes, and may be as detrimental to a Christian church and the spiritual welfare of its members as an oathbound society; and a church may be compelled to meet and treat it in the same manner.

My essay is long enough; I hope that the discussion will bring out some more additional and valuable thoughts.

GENERAL SUNDAY SCHOOL CONVENTION.

Immediately following the General Conference, a Sunday-school convention was held in the Ebenezer church near Bluffton, Ohio, on Thursday and Friday, October 26th and 27th. The call for this convention had been issued and the program arranged by a joint committee from the different district conventions appointed for the purpose. After devotional exercises led by Bro. J. Moser, and the reading of N. C. Hirschy's paper, published last month, a temporary organization was effected as follows: D. Goerz, President; P. C. Suter, German Secretary; and A. S. Shelly, English Secretary. D. S. Beeshy, Joel Welty, and J. J. Balzer were appointed a business committee to act during the convention.

On motion a committee of five persons was appointed to prepare a plan for the permanent organization of a General Convention. This committee consisted of, J. B. Funk, Pa.; Peter B. Hilty, Ohio; H. J. Krehbiel, Ohio; John B. Welty, Mo.; and J. J. Balzer, Minn.

For the opening of the afternoon session on Thursday, a service of song was led by P. D. Amstutz. The first subject on the program was taken up and Bro. J. J. Balzer, of Mountain Lake, Minn., read a well prepared paper on, "Rules for profitable Bible study." The success of our Sunday-school work depends largely on how we study the Bible. In order that this study may be profitable, it must be an earnest, prayerful search for the truth, and a faithful personal application of the same. Again, God's word must be studied according to the laws of the language in which it is written and with reference to the circumstances surrounding and occasioning its writing. We must not apply literally what was written figuratively or vice versa. Review is an important part of effective study.

In the general discussion, various methods of studying the Bible were advocated. We may study it topically, putting together the different passages bearing on the same topic, or again we may read and study it consecutively, one book after another. When studying topically, be careful not to wrest any word of Scripture out of its proper connection, or to give undue attention to certain topics to the exclusion of others. Every Christian should study the Bible regularly, and to do this it is well to have a good plan and follow it faithfully and persistently. The regular readings in connection with the Sunday-school lessons suggest one good plan.

"What results should we aim to accomplish through the Sunday-school?" This was the second subject and was treated in a paper by N. B. Grubb. The results aimed at are temporal and eternal, the same as those of the church. The principal work of the school is with the young, and the primary spiritual result to be attained, the salvation of the individual children. Dr. Holland says, "You can raise more Christians by training juvenile minds than by converting old ones." We must help the children to live right during the week, train them for good citizenship. Create through the Sunday-school good public sentiment on questions of the day. Establish mission schools.

General discussion:—Live down the opposition to the Sunday-school by good work.—Train efficient teachers both for your own school and for mission work.—Teach the children the word of God and train them for the church.

At the close of this discussion, the convention yielded the rest of the time for the afternoon session to the workers of the Middle District, to enable them to transact the necessary business of their convention, the regular annual meeting of this district having been dispensed with in view of having this general convention in their midst.

The session of Thursday evening was set apart for a practical illustration of how to conduct a teachers' meeting, with S. F. Sprunger as leader. The method pursued in conducting this class may be outlined thus: 1. Reading the lesson by the members of the class by verses in rotation. 2. Questions by the leader and answers by the class often followed by explanation by the leader. 3. Call for good illustrations of the points in the lesson. 4. Practical applications. Under the second part, questions by the members of the class were encouraged by the leader, and there was a very free discussion of several difficult exegetical points in the lesson. This consumed the time to such an extent as almost to crowd out the last two parts.

The first subject on the program, Friday morning, was, "The proper and the improper use of lesson helps." The discussion was opened by A. S. Shelly. Under lesson helps may be included every arrangement and divice intended to assist the Bible student. Beginning with the chapter headings and marginal notes and references in the Bible, continuing through the concordances, dictionaries, commentaries, histories, etc., etc., are coming finally to the combination of all these in the special helps prepared on the Sunday school lessons, there is an almost endless supply of helps at the students command in these days. To neglect or refuse to benefit by the helps thus so abundantly offered would be dispising our privileges. They should therefore be used, but only as helps not as the subject of study. The teachers should use the helps in the preparation *not while he is teaching his class*. The Bible is the text book and should be in the hands of both teacher and pupils in the school. It is a misuse of the lesson helps to allow them to exclude the Bible itself.

The general discussion turned principally about the use of the lesson helps in the class, and the views entertained on this point seemed to vary considerably. It was argued, on the one hand, that many teachers would be unable to teach well without having the helps before them; while on the other hand, it was claimed that the teacher can be more free in his teaching and will gain a great deal in force if, after a careful preparation, he comes to his class without the helps in his hand. Again some-

urged that the questions in the helps on which the pupils prepared themselves, should be asked as there given; and others thought that the wide awake teacher, while keeping in mind the points on which the pupils were expected to prepare themselves, could much better shape his *own* questions so as to adapt them to the needs and capacities of his pupils.

At this point the program called for the answering of referred questions. Among those handed in and answered were the following:

1. How can a teacher get little children to ask questions? Ans.—Come down to their level in your conversation with them and thus win their confidence and interest.

2. How may teachers be induced to attend teachers' meetings? Ans.—Give them something to do there. Let those who attend endeavor to bring others along.

3. Which classes should have the most attention in the teachers' meeting? Ans.—None should be given the monopoly but especially should the primary classes not be neglected.

4. What should the leader of a teachers' meeting do when the members cannot agree on a particular verse? Ans.—Break off discussion and perhaps refer the subject to some one for further study and presentation.

5. How can we bring into the school the loafers about the church? Ans.—Go out and invite them and in other ways try to draw them in, and then if they come, be sure to offer them something in the line of teaching, forming a promiscous class with a good teacher.

6. What is a Bible class? Ans.—All classes in the school are properly Bible classes.

The committee on permanent organization reported a plan of constitution which was discussed and with a few changes and additions, adopted. On motion it was decided to have the constitution printed in German and English, 1000 copies in each language, and to instruct the secretaries which shall be elected, to distribute them to the schools throughout the limits of the General Conference, inviting the schools to be represented at the next General Convention. Decided, further, to submit the constitution to the General Conference for its approval.

FRIDAY AFTERNOON.

Bro. J. S. Hirschler being absent, S. S. Baumgartner took his place in introducing the next topic: "To what extent should we labor in the Sunday-school against the fashion craze, extravagance, and intemperance?" The things named are abnormal and unhealthy conditions. They should be avoided and counteracted by implanting something better into the hearts of the children. As for extravagance in dress on the part of the little ones the blame generally lies more with the parents than with the children, and we must be careful not to apply the remedy at the wrong place. Example in these, as in all things, is an effective teacher.

Benj. Eicher read a paper on the subject, "The responsibility of the officers and teachers for the conduct of the children." Officers and teachers may or may not be responsible for the improper conduct of pupils. The responsibility begins and ends with the word "duty." It is our duty to do what we can by teaching, by precept, and by a good example in the way of a quiet and orderly conduct, and there our responsibility ends. Having done this, there is no reason for being discouraged. Our influence, brought to bear on the children in the spirit of love, will generally be effective in procuring orderly behavior.

The election of officers for the next three years resulted as follows: President, S. F. Sprunger; Vice President, J. J. Balzer; German Secretary, B. A. Lehman; English Secretary, A. S. Shelly; Treasurer, D. Goerz; Statistician, C. D. Amstutz; Program Committee, W. S. Gottshall, C. H. A. vander Smissen, and C. H. Wedel

On motion it was decided to hold the next General convention in connection with the General conference in the Alexanderwohl congregation, Kansas, in the fall of 1896

A collection was taken at the close of the afternoon session for the benefit of the convention treasury.

FRIDAY EVENING.

One subject for discussion remained. J. J Voth read a paper written by H. Banman on "The Advantages and Hurtful Influences of Sunday school Festivals." We ought to have only advantageous arrangements. To make children happy is an advantage. Many think the Christian religion allows no joy and are thus kept strangers to Christ. Many children, and even cold hearted persons, have been won for work in the Master's vineyard through such festivals.

The festivals are hurtful in their influence if only temporal and worldly joys are furthered by them The gaudy attire frequently worn on such occasions leads to vanity. Christmas trees and such things may easily be misued and prove hurtful.

The general discussion bore exclusively on the Christmas festival. The Christian character of these festivals should be carefully guarded. All dramatic performances, and impersonations of Santa Claus are decidedly out of place.

The closing address was made by Benj. Diller, who gave his impressions of the convention. He expresses gratitude to God for the happy days, and exhorted the members of the convention to be doers and not only hearers of the many good thoughts expressed.

Throughout the convention, the exercises were varied with singing. The excellent renderings of the choir composed of about two hundred voices under the leadership of P. D. Amstutz and C. D. Amstutz, was a source of pleasure and inspiration to all.

On motion the statistician was authorized to have report blanks printed to send to the different schools for statistical reports. The secretaries were also authorized to procure minute books at the expense of the convention.

The following resolution of thanks was adopted: A retrospect over the happy days of the convention fills our hearts with thanksgiving to God, the giver of all good. To the brethren and sisters of the Bluffton congregation we extend our expression of gratitude for their loving reception and hospitality, and to the members of the choir for their excellent efforts to embrace the pleasure and profit of these festal days with good singing.

For the Mennonite.

RELIGION FOR THE YOUNG.

ECCL. XII: 1.

Young people often have an idea religion is not for them, but for "Old folks." They think religion something too sad, too dead in nature, not entertaining or fascinating enough, and therefore do not partake of this blessed treasure. Ah! Yes, they choose to sow their wild oats, and reap a good harvest of the pleasure, and fancy of this world; to enjoy life while they are young, and have a general good time. They know *Time* will allow all these requirements, but, they do not stop to think whether God will permit them to live until they are old, and then become his followers and workers; but they continue to follow their own paths, think their own thoughts and enjoy life.

No! We know not how long (God only does) our mission on earth exists, and thus we need to make endeavor while we are young and in the prime of life. We have at most but a short time to live, and in this life are unable to repay God's love and the tender mercy he has shown and continually shows toward us, even if we do begin to be followers when we are young. But this infinite love should move us to give our entire lives to him.

God loves best of all the young people to become his followers, and servants, for they will then grow penitent and strong in the faith. We need to have a strong foundation for our religion, and that can only be had in youth, in the spring time of life. When a man desires to build a house he does not dig the foundation in the winter, when frost and cold have set in, when the ground has become hardened; No! he digs in the spring time when there is no hardness of soil, no frost, and then having a good foundation is ready to build, and by the time the cold winter winds have arrived, it stands firm, not to be moved, no wavering, no tossing to and fro, but steadfast. Exactly so with religion. It needs to be so planted within us, that although the wicked sinful winds of Satan arrive, we are able to stand, firmly rooted in God, who protects all. The man desiring to purchase a vehicle, buys a new one, does not desire an old one, just so God, wishes to have us when we have sound minds, in sound bodies, and this is our condition only when we are young.

A young person will say, "I expect to come to Christ, but not just yet." Ah! does he not know God is waiting and watching for him with anxious eyes and outstretched arms, to help him across, and have peace with his Maker. Mrs. Bradford says:—

> Oh, tender and sweet was the Master's voice,
> As he loving called to me,
> "Come over the line, it is only a step—
> I am waiting, my child, for thee."
>
> "Over the line," hear the sweet refrain,
> Angels are chanting the heavenly strain:
> "Over the line"—Why should I remain
> With a step between me and Jesus."

Ah! accept the invitation to-day, to-morrow may never reach you, to-day is the accepted time, the day of salvation. Yes, he is knocking. "Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How beautifully Christ reveals himself in this verse of Scripture! Shall we not open the door and let him in? He is thirsting for our souls, will we not give him his desire? Oh how often do we make him shed tears, as he did when he looked over the city of Jerusalem, when they refused to come unto him! He sees the tide of death bearing us along and we are not prepared for this tide, and he laments over it and says, "How oft have I called you, but ye would not."

We should think of this world, as a world to prepare ourselves for the next, and I think more preparation would then be made. What will be our reward by coming to Christ? Reward! More reward than any earthly friend, parent, brother, or sister can give, it shall be perfect bliss, to reign with Christ alway.

ANNIE J. ALLEBACH.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } Publication Committee.

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., JANUARY, 1894.

Once again we have passed the threshold of another year. The almanac of 1893 is run out and pushed aside to make room for the new one of 1894. Three hundred and sixty-five days have been added to the life of each one of us since last New Year. *Three hundred and sixty-five!* Dear reader let us stop and think. Where will these days stand in our final account? Have we gained so many points on our journey heavenward? Could we say at the close of each day 'Nearer home yes one day nearer?" Which way are we going? that is the question. As we stand and look back over the past year sensible of our many shortcomings we hear the voice of our Heavenly Father, "Come *now* let us reason together: Though your sins be as scarlet they shall be white as snow!" He would bid us cast ourselves upon his love and mercy for the past and trust his grace and sustaining power for the future. May we all so live that the year 1894 may be a year of grace, an acceptable year of the Lord for us.

The semi-monthly paper published in Altona, Germany, by H. van der Smissen and bearing the title *Mennonitische Blætter*, completed with the year 1893 the 40th year of its publication. It was founded by J. Mannhart and edited by him until 1875. After that for a time it was published among the Mennonites of the Palatinate along the Rhine, but finally removed to its present place and proprietorship. We find its contents, as a rule, of great interest, especially in the line of the past history of our denomination, in which line it brings, in the course of a year many valuable contributions. The paper is in sympathy with the efforts to unite the Mennonite congregations throughout Germany, as well as with the other progressive work among our brethren in that country. Representing the work in the former home of the ancestors of the great majority of the Mennonites in this country, it should find many readers here among those who can read German. It will hereafter be published monthly and will be sent to any address in America for 60c a year. Address all orders and communications to, H. van der Smissen, Altona, Bluecher Strasse 34.

The Home Mission and Church Extension committee of the Eastern District Conference has taken steps to arrange for regular services in Pottstown and in Allentown. In the former place a meeting was held on the evening of Dec. 20th at the house of Josiah Umstead who kindly offered his rooms for the purpose. A second meeting is arranged for Sunday evening, Jan 7th, at the same place. In Allentown a nice hall has been rented on N. 7th street, and regular services will be held there on every second Sunday at 3 o'clock p. m. beginning with Jan. 7th.

NOTES FROM THE FIELD.

Bro. J. B. Baer, after a rest of only a few short weeks set out on another evangelistic tour and is visiting congregations in Iowa and Illinois. On his way out he visited the congregations at Clarence Centre, N. Y., and Stevensville, Ontario.

In the congregation at Pulaski, Iowa, at the close of a series of Gospel meetings recently held, fifteen came out on the Lord's side and were received into the church.

During the communion season in the Springfield congregation, near Pleasant Valley, Pa., in the first part of November, five young persons were received into the church. Later, on the 23rd of November the congregation lost one of its oldest and most devoted members through the death of Peter A. Moyer. Bro. Moyer had served faithfully for twenty five years in the office of Deacon.

In Manitoba evidences of progress in earnest work for the Master are not wanting. On November 26th the second Sunday-school convention for that district was held and was well attended a lively interest in the good work being manifest. A mission festival was also held in the western part of the settlement. The liberal offerings for the mission cause gave evidence of an earnest missionary spirit.

The congregation at Hayesville, Ohio, in which Bro. C. van der Smissen served as pastor for a number of years after the close of the Wadsworth school to the time of his death in 1890, is again without a pastor. Bro. Joel Lehman who, has been their minister for several years having resigned. He preached his farewell sermon on Sunday, Dec. 5th.

The congregation at Mound Ridge, Kan., has passed through a season of refreshing. Three young persons were received into the membership. This congregation has an active Young People's Society.

UPPER MILFORD CORRESPONDENCE.

It is so long since any voice from this part of the field joined in the silent chorus of THE MENNONITE, that the readers might be justified in thinking we had dropped asleep. Well, it must be acknowledged that our lack in this line does not speak very well for us. If the chorus shall be edifying, it must be well sustained and each congregation with its Sunday-school and other departments, has its part to fill, and should come in on time. However during the past year the work among us has been steadily, though quietly, progressing. Several seasons of special blessings may be mentioned here.

In September the Eastern District conference with the Ministers' conference were held in our midst and brought our people an opportunity to become better acquainted with the work in general, of which quite a number availed themselves. The days thus spent together were full of rich spiritual experience. The united study of a portion of God's word, the Epistle of Paul to Titus, and the discussion of practical questions on different departments of church work, made the ministers' conference very interesting and instructive for those in attendance, while the District conference proceedings, prefaced with an earnest and timely sermon by Bro. Grubb, were an inspiration to all who have a concern for the advancement of the work entrusted to us by the Master. It was only a matter of regret that the feast was of such short duration and the look ahead to the next meeting of conference in our congregation seems so long when we think that in the regular succession it will be six or seven years till our turn will come again.

On the first Sunday in November we celebrated the Lord's Supper and rejoiced to see seven new members come for the first time to the communion table after having made a public profession of their faith in Jesus Christ as their Savior and vowed allegiance to Him. May they continue to find Christ precious to their souls and His service sweet.

The Sunday following, Nov. 12th, we had the pleasure of having in our midst Bro. and Sister, Jacob Krehbiel and wife, from our Indian Mission station at the Red Hills, Oklahoma Territory. The impressive sermon by Bro. Krehbiel and the ties of personal acquaintance formed with these devoted missionary workers will, we trust, bear fruit in increased and more intelligent interest in the good work for the salvation of our red brethren in the far west.

In conclusion we must not omit to mention the Christmas season just passed. Though many of the children and the older people were confined to their homes by the grip and other sickness, the festival on Saturday evening, Dec. 23rd, was well attended and the exercises came off without a hitch. Bro. W. S. Gottshall was with us, joining in the festivities and contributing his quota in an excellent address "Immanuel God with us!" shall be our theme as we join in the angels' chorus of praise. God, in Christ, with his people militant here below, leading them onward and upward to eternal triumph and rejoicing above.

WEST SWAMP.

Our Young People's Society held their anniversary on Thanksgiving evening. The exercises consisted of a select reading, a recitation, an essay, an oration, and several addresses. A choir, composed of members of the society, rendered several selections. Rev. A. M. Fretz, of Souderton, was one of the speakers. He urged the young people to remember their Creator in the days of their youth.

Mr. Thomas Dickert, of Franklin and Marshall College, Lancaster, told the young people a number of ways in which they might actively serve their Master. The house was well filled on the occasion, and we can rightly say that the meeting was a success.

A business meeting was held on the evening of Dec. 11, when the following officers were elected for the ensuing six months: Pres., S. M. Rosenberger; Vice Pres., S. M. Musselman; Sec., Annie Musselman; Treas., Lizzie Michael.

The report read at the meeting by the secretary was encouraging. The following are a few points taken from the report: "The present number of members is forty three, five new members were added during the last term. There was an increased activity on the part of the members generally during the term just expired. This was particularly noticeable in the Bible Readings, where more of the members took part than was the case formerly. During the term systematic giving for mission purposes was introduced, and the secretary of the Mission committee states that about half of the members have joined this band. We hope that at the end of the next term the secretary may be able to give a still more encouraging report than this."

We feel thankful to our Lord that he has led us, and permitted us to be active in His service during the time our society has been in existence. May He continue to bless us in the future.—COR.

KEEPING UNSPOTTED FROM THE WORLD.

Paper read at Schwenksville, Pa., Society of C. E. Dec. 3, 1893, by Isaac K. Freed.

In discussing this topic, I propose to discuss it rather from a practical than a doctrinal point of view, so as to more nearly meet the occasion. Moral purity is a quality of character desired by all morally inclined people. That there are different standards of moral purity can readily by seen in the arguments and actions of people who violate every commandment of 1 Cor. 6, and still claim to be moralists and even Christians. If we concede that Christianity is the highest type of morality, we necessarily admit that we must receive our standard of moral purity from the Bible itself. Moral purity as a rule is not the work of an instant; but a result of long and prayerful attention even on the part of parents, although a thorough conversion will effect wonders in a short time. A Christian mother is the principal agent in the economy of God to shape the morals of her sons, her daughters. How carefully she scans their companions, how watchful of their actions and how like Job of old, she continually prays that in their absence they commit no sin, morally or spiritually. How important this is if we remember that their associates are so apt to influence their actions and that the error of their youth, like the mark of Cain, haunts them all the days of their lives and comes down even upon those of generations yet unborn. How often have we seen that either through the death of a mother, or what is perhaps worse, the blindness or indifference of a mother,—inexperienced sons and daughters were left to the mercies of an unkind world and neither sought nor received the advice or constraint that would have saved them from falling into moral degradation.—As we are largely creatures of associations, let us for a moment consider the surroundings under which, with the best moral results, we will find the safest companions for ourselves as well as those over whom we have an influence.

First and foremost the young people before us to-night as well as the world at large, should know that if they have a Christian home that there they should spend most of their time and especially of their evenings, and there get their principal moral training in the circle of father and mother, brothers and sisters.—In our day there are different agencies at work to counteract the temptations of the youth of our land. First, of course, is the Church with its auxiliary *religious* societies. Parenthetically it might be added here that even churches forget their high calling to such an extent that they establish societies, purely social, and in their conduct repugnant to the cause of Christ. Outside of the church but of an elevating character may be named the Y. M. C. A. and Y. W. C. A., the "King's daughters"—all of which in their respective spheres of activities are a power for moral goodness. Among those *inside* the church and working hand in hand with the same are the various Missionary societies whose object is the creation of interest in and funds for the spreading of the Gospel of Christ; the Brotherhood of Philip and Andrew whose object is the bringing into the fold of the Church the young men, who as a rule are conspicuous for their absence in church work; and last but not least, the society of C. E. is the most effective assistant to the church that was ever inspired It is the object of the society as individuals or through its committees, in connection with the church and Sunday-school to care for the moral as well as the spiritual welfare of the youth of that church, that society, that Sunday-school and neighborhood by whatever means it sees fit. Relying principally on exhortation and prayer as the strongest weapons both for inside indifference and outside opposition, and goaded on by an acute conscience it will spare neither if necessary. Although it is most completely adapted to its use, there are *apparent* objections to it which however are *more real* in all other Y. P. Societies but are frequently quoted to the embarrassment of those members who are not sufficiently posted to give, as Paul tells, us "a reason for the faith that is within us."

One of these is the claim that the evening sessions have a tendency to form habits of being out at nights and among associates, perhaps, whose character and influence are hurtful to the morals of the young, and out of parental control. How about evening church service? Why out of parental control? Our doors are open to all, and the most pleasing sight that meets our gaze and that quite frequently, is to see mother and daughter, brother and sister coming and going together, and we know no reason why those who raise that objection do not do likewise. Yea, why not come and help. We welcome parents as warmly as their sons and daughters. Will it pay? Yes in dollars and cents, but much better in heart aches spared. I am well acquainted with an interesting family of two sons and three daughters, with even the traditional "black sheep" of the family wanting. The father, although past 50 is, as he always was, interested in all the religious activities of the young and always a welcome guest, but he attributes his success in his family to the vigilant care and companionship of the mother over sons, daughters, and associates. Rather "slow" some one may think, and certainly all of this family were considered the opposite of "fast."

Let us hear the result of such training. No. 1 is a sturdy farmer, a pillar in the church of his youth and its auxiliaries, and a blessing to his family and neighborhood in which he lives. Truly one of God's noblemen. No. 2, after being a blessing to her parents, her church and a large circle of associates for a number of years, she, at the age of 23, linked her future for this world and the next with that of a young clergyman, and through her unspotted religious walk and conversation helped his promotion, and today she is looked upon as assistant pastor of a city church of a membership of 800, the pride of the aged and the companion and guide of the young in all their religious activities,—the highest specimen of womanhood. No. 3 is a counterpart of No. 2, and the other two are also a blessing to their parents, their church, and their generation.

In conclusion let me ask of the young whose habits in life have not been formed yet on a spiritual basis, will it pay to sacrifice your prospects for later years as well as for eternity, for the fleeting pleasures and vanities of this world? Seek ye first the kingdom of heaven, so that if God demands your spirit you may be ready, or if he should see fit to lengthen your days, on the great day of judgment you may not only have saved your own soul but have spent many years in the service of your Lord and Master, and receive the commendation, Well done thou faithful servant.

Of the older ones who are supposed to be the "salt" of the society I will ask, will it pay you to let there be any doubt as to your example in regard to any actions that might prove a stumbling block to the moral or spiritual welfare of the youth who daily read you either as angels of light or demons of darkness? Am I my brothers keeper? God answers yes. Let us all who claim to have the love of Christ in our hearts move onward and upward in our high calling until we with many others that have seen us as pillars of light, reach our home prepared for all that do the will of God.

MINISTERS' CONFERENCE.

The ministers of the Eastern District will meet for mutual help and inspiration in united study and discussion of questions relating to the Gospel ministry, on Tuesday, January 23d, in the West Swamp church. Bro. A. B. Shelly on whom it devolved to arrange a program for the meeting, announces the following

PROGRAM:

1.30 p. m. Opening Devotional Services. J. S. MOYER.

2 p. m. The Use and Abuse of written forms in conducting religious services. A. M. FRETZ.

2.45 p. m. The proper relation between Revival Services and Catechetical Instructions. N. B. GRUBB.

3.30 p. m. Answering Referred Questions.

EVENING SESSION.

7 p. m. Devotional Exercises A. M. FRETZ.

7.30 p. m. The want of ministers in our church and how to supply this want. W. S. GODSHALL.

8.15 p. m. The best and most scriptural methods for collecting the necessary church funds. A. S. SHELLY.

9 p. m. Answering Referred Questions. Business and closing exercises.

Though this is a conference of ministers, everybody is welcome. Indeed the ministers always feel greatly encouraged by the attendance of lay members and remarks from such, participating in the discussions, are always much appreciated.

GENERAL CHURCH NEWS.

Bishop Newman arrived in New York Aug. 4 from South America. To a reporter he said: "There are 4,000 communicants and about 18,000 adherents of the Methodist church in South America."

The Methodist Episcopal Church, South, is preparing to celebrate next June the jubilee of its separate ecclesiastical jurisdiction. The eighth of that month will mark the fiftieth year since the adoption of the plan of separation from the Methodist Episcopal Church.

The statistics presented at the Sunday-school Convention in St. Louis show that the United States leads, with 123,173 Sunday-schools, 1,305,949 teachers, and 9,718,422 scholars; next come England and Wales with 37,201 Sunday-schools, 585,457 teachers, and 5,976,537 scholars.

A certain minister called upon a member who had been neglecting the week-night services, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."

MISSION DEPARTMENT.

FROM ARIZONA.

Rev. H. R. Voth, missionary among the Moqui Indians in Arizona, writes in his first report from his new missionfield as follows: "By the help of God we succeed from day to day to gain more friends. Some come for medicine and the good Lord has wonderfully blessed my endeavors in this line. Many sick people, both adults and children, whom I gave medicine for various diseases got well. One man, to whom I at different times had administered medicine, came to me early one morning, looking hale and hearty, and brought me some corn and beans, as a token of gratitute for the good I had done him. My rule is not to take any compensation for medical aid, but this man was so earnest about it that I would have grieved him by not accepting what he offered me. These Indians are in general more grateful for favors shown them than the Cheyennes and Arapahoes are. Frequently we visit the people living upon the Mesa. There are still some here who turn us the cold shoulder and view us with unpleasant countenances, but the majority of them are friendly and invite us to their houses and burrows.

From day to day we are getting more knowledge of the Moqui language, the study of which I have made my first aim. In my daily intercourse with them I can make myself understood. I am obliged to do so on account of the want of a competent interpreter, the young Indians who might possible serve as interpreters, being all away to the Government school. The language appears to be a very deficient one, and it will no doubt be a difficult task to find adiquate expressions for abstract and spiritual ideas. These people, having come less in contact with white people than the Cheyennes and Arapahoes, have as a consequence a more meagre conception of our religious ideas than these. Lately I showed one of them some Bible pictures and told him of our Savior, how, after he had died, he rose again from the grave. This he promptly denied, saying it was not true, the dead would never rise again. After a few days he came to my wife and said, he had told the old Oraibes what I had told him and they had listened attentively to what he said. He himself was not as outspoken in his contradiction as before, but said, he could not believe it."

Brother Voth in his report speaks of the difficulty they have in procuring good water. Also of the difficulty they experince in finding and selecting a suitable site for the mission station. At present they are living at Oraibe, in a small house belonging to an Indian, 38 miles from Keam's Canon, their nearest post office.

He closes his report by saying, we have here (at Oraibe) an excellent missionfield, evidently the best among the Moquis. We ought to have a missionary also at the second Mesa, and if possible at the first, but above all, Oraibe should be held.

A KIND WORD FOR INDIANS.

At the *World's Congress of Missions*, held at Chicago the latter part of September last, Bishop Whipple, of Minnesota, who for nearly a half century has done active missionary work among the Northwest Indians, told of their trustworthiness, of their high sense of honor and their lofty conception of justice and right. He interspersed his address with several incidents and stories. The bishop said he had heard old Indian fighters say they hated to lift a rifle against the Red Men. General Crook had told him that it was the hardest thing in the world to fight men when you know they were in the right. General Sherman, too, had said that the solution of the whole Indian question was contained in the golden rule. Bishop Whipple said that the only way to do justice to the Indians was to invest them with the rights of citizenship and assist them to become self-supporting. He claimed for the North American Indian that he was not a sullen, silent, joyless creature, as was often supposed. Among his own people he is one of the mirthful men in the world. No one will laugh more heartily at a joke or see more quickly through the sophistry of a plausible argument.

Miss Mary C. Collins, known among the Dakotas as "Winona," meaning "elder daughter," endorsed what the bishop had said. She described some of her own experiences of eighteen years, and related instances to show how these people, whom the world considered bloodthirsty, lived at peace with their neighbors unless compelled to go to war by what they deemed unjust treatment either by the government or individuals. She had gone forth day and night and never had a look or word of discourtesy offered her by an Indian.

CHRISTIAN ENDEAVOR SOCIETIES AMONG THE INDIANS.

Missionaries among the North American Indians are finding the Christian Endeavor Society a valuable ally, not merely in the furnishing of money, but also in furnishing methods of training the young Indians in Christian service. At least two Endeavor societies are found among the Indians of Alaska, and a native Alaskan Endeavorer was a delegate to last year's International Endeavor Convention. In the Northwest Territory, at Norfolk House, that eminent missionary, Rev. Egerton R. Young, has formed the Cree Indians into an Endeavor society, translating some of the Christian Endeavor literature into the Cree dialect. Farther south, Montano, South Dakota, Nebraska, and the Indian Territory have their Indian Endeavor societies. Junior societies are found as well as those among the older Indians. A Christian Endeavor manual has been prepared in the language of the Dakotas. In one of these societies four tribes are represented—Sioux, Gros Ventres, Arickarees, and Mandans. It is this society that, besides giving liberally toward foreign missions, contributes also for the establishment of Sunday-schools among the settlers of the frontier, and even runs a Sunday-school for the children of the white settlers near by. "Lo, the poor Indian!" A touching story is told of one of these Indian Endeavorers, who left school fatally stricken, as was thought, with consumption. In his sad condition, nevertheless, he went bravely to work for his people. Every Sabbath he held services at places ten miles apart, and walked the distance between them. In the language of the Sioux, the name for the Christian Endeavor Society, literally translated, is, "Society of those who work for Jesus." Certainly that young man, Indian though he was, nobly honored his membership in the society of so noble a name.—*Missionary Review.*

DEACONESS' WORK.

The Chicago Deaconess Aid Society brings in a splendid Annual Report, from which we take the following extracts:

How varied is the work of our deaconesses each year. This World's Fair year has been an unusually busy one. Our Deaconess Home has sheltered more workers than could be made comfortable, but not more than were needed. Sixteen churches and missions have been aided by the deaconesses, besides the work done by our nurses. Moreover one lady has been at the deaconess exhibit at the World's Fair, and has not only cared for our interests there and given information about Deaconess work, but has also rendered valuable service to the W. H. M. Society, and W. F. M. Society in caring for their space and exhibits and helping to advance their work.

There is also the work in the neglected parts of our city—baskets of food carried to the hungry from the not over-filled larder of the Home, with a kindly word or text of Scripture, a little medicine for the sick, and then a word about their best Friend, how he loves them and will comfort and care for them—visits to the hospitals, where the very presence of our deaconesses is soothing and comforting. From their dress they are at once recognized as religious workers, and are often able to help some into the light, and speak words of comfort and hope to those nearing the dark river, taking from them messages to friends.

Many touching incidents could be related in connection with the work in our police stations and jails. Miss Seal reported 105 women brought into one of our police stations one evening between the hours of 8 and 12. One Deaconess has assisted the Y. W. C. Association in depot work. She reports sixty-one persons helped, old ladies, young girls, children and babies. Ten of the girls were taken to the different Y. W. C. A. homes, three to the Home of the Friendless, one baby left in the depot taken to St. Vincent's Orphan Asylum by order of the policeman; one baby, mother insane, taken to the Foundlings' Home. One little boy from Kansas City was cared for in our Home until his mother came for him; a boy twelve years old missed his brother and was kept one night in the Home. One woman and five children were sent to Boston, to friends, on a half fare ticket; one woman and two children sent to Erie, Pa., to friends, on half fare tickets purchased with Emergency money. One young girl was sent to her widowed mother in South Carolina with a pass procured for her by our depot visitor, and another was sent to her home in the country. Twelve working girls, ten little girls and eight boys were sent to Lake Geneva by the Fresh Air Fund.

As in the depot work, so in the Home, each day brings its cases of destitution and sorrow. A poor mother comes and begs for help to bury her little one, as dear to her as are our little ones to us. Forsaken by him who has promised to protect and love her, she cannot bear the thought of laying it in the grave unknown, and so a little help is given from the blessed Emergency Fund. The Scriptures are read and prayer offered, a sweet song sung and a Christian burial is possible. The deaconesses are constantly taxed in mind and body to relieve all such, and what a privilege it is for us as members of the Aid Society to help in this good work, remembering, the "inasmuch as ye did it unto one of these my brethren, ye did it unto me."—*The Message.*

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

Here is the heir, yonder the inheritance; here the toil, there the rest; here the candidate, there the reward; here the faithful unto death, there the crown of everlasting life. In proportion as we grow in excellence, so as not to be barren or unfruitful in God's service, so shall an entrance be ministered to us abundantly into the everlasting kingdom of our Lord Jesus Christ.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 1.—January 7th

THE FIRST ADAM.—Gen. 1: 26–31; 2: 1–3.

QUARTER'S TOPIC.—God over All.

Line of Thought.—God is over man as man's Creator.

The subject of the lesson leads us to think of a *second* Adam, as Paul writes 1 Cor. 15: 22, 45. Psalm 8 and Hebrews 2 studied with this lesson, lead us to see how all that God purposed in man's creation, forfeited now for a time by transgression, is restored in Christ, the second Adam. "Let us make man." God is not alone in his sovereignty and in his creative power; here is the first allusion to the holy trinity. Man was created pure and sinless. The soverign Creator gave man a blessing and soverign power over all the earth and all created things, so we see the earth was created for man and man for the earth. Man was blessed and made to be a blessing, with a free will, when that will, opposed God's will, his power became a curse. Through the second Adam—Christ, the curse is again turned to a blessing. The imperfections which mar many things to-day come from man. The seventh day of God's rest and blessing is still in continuance. He has also ordained for man the seventh of his time as Sabbath: It was so from the beginning, therefore (1) its obligation is permanent, (2) its keeping is blessed, (3) we should deprive no person of his privileges, (4) we should devote it to the spiritual and moral improvement of ourselves and others.

Lesson 2—January 14th.

ADAM'S SIN AND GOD'S GRACE.—Gen. 3: 1–15.

Line of Thought.—God's grace is over man's sin.

The serpent was Satan incarnated; he was once an angel in God's presence, but fell from his estate through pride. Satan roused the spirit of selfwill and disobedience by promising more liberty. He still works in this line. Doubt of God's word and disobedience to him are still the first steps in man's fall. Notice four L's in what befell the woman:—*Listened, Looked, Lusted, Lost.* We see three things that must follow all transgression of God's law. 1. The voice of the Lord must be heard. 2. Man fearful, because convinced of guilt. 3. Man seeking to hide from God. God in his grace comes to seek fallen and convicted man. This grace is manifested in Christ, to all mankind. It is shown in seeking and calling the sinner; in giving him an opportunity for confession and repentance. It is exercised in cnrsing the instigator of sin and giving hope for the fntnre. In the banishment from Eden, with a knowledge of sin "Grace is a charming sound."

Lesson 3.—January 21st.

CAIN AND ABEL.—Gen. 4: 3–13.

Line of Thought.—God's knowledge extends over man's thoughts.

Sin and its God-given opposite grace was now working in the world. In Cain and Abel we see developed these two opposite principles. Cain and Abel were both brought up to worship God, but, as in our day, so then, we find a difference not so much in form as in the nature of worship. Abel offered in faith, a thanksgiving and a sin offering. This was spiritual and therefore acceptable worship. Cain's worship was lacking in faith and spirit, existed only in form, hence not acceptable. The thoughts of his heart were not right. God knew these and treated the offering accordingly. This evil nature of worship is portrayed in Cain's hatred and mnrder of his brother. Not under the spirit of God he is guided by the evil one. It is again manifested in the selfish and false response to God's question. But God's knowledge extends over man's false and selfish thoughts. Cain thought his crime could be hid, but God left him know that he knew all about it.

Lesson 4.—January 28th.

GOD'S COVENANT WITH NOAH.—Gen. 9: 8–17.

Line of Thought.—God's covenants are as sure as his sovereign power.

The "blessing" of God and the "covenant" made by God with man, is based upon the fact of judgment executed in the flood upon the ungodly, and at "*the Altar*" for the penitent. God's righteous dealings with man are revealed in the following order: 1st. Sacrifice, chap. 8: 20. The burnt offering sacrifice was to "make atonement," Lev. 1: 4. 2. God's acceptance of the sacrifice, chap. 8: 21. Compare Eph. 5: 2; Eph. 1: 6, 7. 3. God's blessings on the elect family represented in the offering, chap. 9: 1–7. This blessing had to do entirely with this earth. Our blessing in Christ Iesus, is in connection with heavenly things. The one is the type of the other. 4. A covenant with the race through Noah its representative head, that the world should not again be destroyed in a flood. The bow in the heavens is the sign of this covenant, as Christ in glory is the surety of the new covenant. The looking unto the one gave peace to Noah, as to his safety on the earth; the looking at the other gives peace to us as to our safety for eternity, Rom. 4: 25 and 8: 1.

WORKING AT IT, IN THE SUNDAY SCHOOL.

You have heard perhaps of the little boy who said his father was "a Christian but didn't work at it much." We wonder how trne this is of some Sunday-school workers. A successful Sunday-school teacher must "work at it" seven days in the week. He speaks one day and lives seven. A teacher has no vantage ground if, after Sunday-school is over, he drops away from his class for a whole week. The Sunday-school is a soul saving institution, and the faithful teacher, plans and studies through the week that he may be more proficient in that work. Visiting the scholars where practicable shonld not be neglected. Prayer for the scholars should be a daily dnty. Communjcation with class especially with such scholars who cannot attend regularly is fruitful of mnch good. One teacher who has a class of young girls, writes enconraging notes to them on the slightest pretext whatever, with very good results.

THE YOUNG PEOPLE.

This God is the God we adore,
Our faithful, unchangeable Friend;
His love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

JAN. 7.—*Beginnings.* (*A special prayer service.* John 1: 1–17.

1. Beginning of our mortal life.
2. Beginning of spiritual life—Word, Light, Grace.
3. Beginnings of distinct periods in each.
4. Prayer, remembering the weakness, dangers and trials and pleading God's grace and power for each.

JAN. 14.—*Our Temptations and how to avoid them.* Matt. 4: 1–11.

1. We may be tempted by the flesh, world, Satan.
2. Through bodily appetite, to gain success by doing wrong, to gain noble ends by false methods.—LESSON.
3. By watching, praying and using God's Word.

JAN. 21.—*In what are we our brothers' keeper.* Rom. 14: 13–23; Rom. 15: 1–3.

1. In as far as God has committed others to our care.
2. In as far as our example and influence reaches.
3. In as far as we have opportunity to strengthen, bear and please, for the good of others.

JAN. 28.—*God's Promises and their proofs.* Heb. 6: 9–20.

1. Are precious; are for time and eternity.
2. To the diligent, the patient, the faithful.
3. proofs,—*a)* God's righteousness, oath, immutable counsel. *b)* The atonement, resurrection and ascension of Christ. A. M. F.

OUR YOUNG PEOPLE AS SOUL WINNERS.

"How shall we reach the masses?" has been and may still be a great question in religious work. The most satisfactory answer and we think the most practical one, and the one which will stand the test in the future is this: "Reach the masses through personal work—reach one person at a time;" or in the words of the quaint proverb: "Do ye next thyng."

Our young people's organizations must seek to save souls by individual labor. Yet the youth will do well to "tarry at Jerusalem" until they have a burning love for souls and a sense of their valne. O, what power is that love of souls. The majority of Christians were converted in youth. The young have an influence over the young that angels well may covet. Were all Christian youth practical soul winners, what a harvest the church wonld reap! Try it, dear young brothers and sisters, members of Young People Associations, Endeavor societies, etc. Let a few of the members meet for private prayer for their nnconverted young friends, and promise one another to invite personally these friends to Christ. What a small service for friends and the Master is this! Can any shrink from performing it, knowing full well that he is his brother's keeper?

CROWDS.

By Rev. William Futhey Gibbons.

"Thou shalt not follow a multitude to do evil."—Ex. 23: 2.

Keep out of a crowd. Don't be afraid to stand with a minority. Don't be afraid even to stand alone. Parkhurst says, "God could not save the world, did he not know how to do it by minorities."

Every successful reform was, at the first, a minority of one; but because God was on its side the minority was not hopeless. Majorities are generally foolish and often wrong. The voice of the people is not by any means always the voice of God. McLaren says, "Minorities are generally right when they are the apostles of new truth; though minorities which cleave to some old fossil are ordinarily wrong."

Don't "run with a gang," or "go with a crowd." People are guilty of doing things in a crowd which they would not think of doing if each one acted alone. A crowd is dangerous to morals. A bad example is as contagious as the small-pox. "Go with the wolves," says the Spanish, "and you will learn to howl."

Some of the worst bands of outlaws that have cursed certain of our cities had their beginnings in the secret associations of boys—some of them from Christian families—for the purpose of "fun," which soon degenerated into more or less malicious mischief. In the capital city of an Eastern State two men, who had both belonged in their boyhood to one of these clubs, called the Bloody Sixteen, stood face to face: the one the judge of the court, the other a prisoner at the bar, to be sentenced for a capital crime. The one had early left the meetings of the young ruffians, but the other had "stayed with the gang" during the intervening years. To-day the one sits on the bench of the supreme court, and the other sits on a shoemaker's bench in the penitentiary.

Don't be led by a multitude into evil. Evil is none the less evil because many men agree to help do it. The moral average of a crowd is low. It is not enough for you to be up to the average; be above it. The lowest voice sets the pitch in singing. In a march the weakest sets the pace. Worst of all, the crowd is not, usually, going toward the cross.—*Golden Rule.*

Forty Fort, Penn.

Here is some solid common sense. Rev. Henry T. McEwen wrote it: "Blessed is the man who invents a machine with which others can work. In Christian work, particularly among young people, there is apt to be too much tinkering with the machinery. If you wish a name, you cannot find and do not need a better than Christian Endeavor. Are you in search of a motto? You cannot find one more definite and more inspiring than "For Christ and the Church." The pledge designates in whom you rely, for whom you work, and what you propose to do. The constitution is so adjustable that it can easily be adapted to every locality and every race. Time and energy are at once conserved by adopting name, pledge, motto, and constitution."

Bible-listening is good; Bible-reading is better; Bible-study is better still; Bible-living is best. Bible-study best prepared for profitable Bible-listening and Bible-reading, and for true Bible-living.

The robe of righteousness is a garment that stays white, no matter how much mud is thrown at it.

SEIZING OPPORTUNITIES.

A gentleman driving along overtook a stranger and invited him to ride. As he approached him he said to himself: "I wonder what the man is thinking about, and what subject of conversation he will introduce. Surely it will be one of three things—the weather, the crops or the coming election." It was neither. His mind was on a greater theme. His first words, after the usual salutation, were: "How's salvation down in your country?" The question startled the gentleman a little by its directness, but it showed where the other's heart and hopes were, and led to a long and profitable conversation of heavenly things. How much might be accomplished by each of us if our hearts were warm and glowing with love to Christ, and our minds on the alert to improve every opportunity that God sets before us. We are forever discussing the question how to reach the unconverted. We spend large sums of money for preaching and singing. We employ evangelists and hold special meetings, and yet greater than all these combined is the power of Christian conversation. A dozen consistent men and women who would go out into the community and talk for Jesus Christ, would do more for it than the best evangelist in the land. There is no community that cannot be aroused to an interest in any worthy subject by the persistent efforts of a few determined men. Will you be one?—*Golden Rule.*

When prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray. —*Trench.*

MARRIAGES.

Clemmer—Markley.—On December 19, 1893, at Bally, Pa., by A. S. Shelly, Alfred G. Clemmer, of Clayton, Berks county, Pa., and Naomi K. Markley, of Upper Hanover township, Montgomery, county, Pa.

Raudenbush—Gangewer.—On December 23d, 1893, by Rev. A. B. Shelly, Elmer C. Raudenbush and Amanda Gangewer, both of Richland, Bucks county, Pa.

Latshaw—Bechtel.—At the home of the bride in Bechtelsville, Pa., on Dec. 26, 1893, by A. S. Shelly, Samuel H. Latshaw and Hannah O. Bechtel.

DEATHS.

Hirschy.—On December 8, 1893, Mary Hirschy, wife of Philip Hirschy, aged 66 yrs., 8 mos. and 3 days. She was born in France, April 5, 1827, came to America in 1836, was married October 18, 1849. Forty-four years she was permitted to live with her husband and family. Her last fifty years she lived in Adams county, Indiana. Interment December 10, 1893. Services by Rev. Joseph Egly, assisted by Rev. Christian Egly. A bereaved husband, 9 children, and 21 grand-children mourn the loss of a true wife and a devoted mother.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of November.

General Fund.—Berne, Ind., cong.; $172.88; Berne Sunday-school, $45.32; Clarence Centre, N. Y., cong. $5.95; Salem cong., Dalton, Ohio, $14.04; Heinrich Neufeld, Inman, Kan., $12.60; Christian, Kan. cong., $40.55; U. Hege, Baden, Germany, $6.00.

Cantonment Building Fund. — From John Holderfer, Donnellson, Ia., $5.00; Halstead, Kan. cong., $45.00; cong. at Loretto, S. Dak., $20.00; H. J. Schmidt, $1.00; P. S. Schmidt, $2.00; J. B. Schmidt, $5.00; Swiss cong. at Whitewater, Kan., $45.00. Gratefully acknowledged,
H. Sudermann, Jr., Treas.

N. B.—After Jan. 1, 1894 all contributions for our Indian Mission are to be sent to *Rev. Gustav Harder, Brainerd, Butler Co., Kan.*, who has been appointed treasurer under the resolution of last conference.—Ed.

For Publication Fund.—From Zion cong., Lee Co., Ia., $8.05; Berne, Ind., $44.94.
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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 5. QUAKERTOWN, PA., FEBRUARY 1894. WHOLE NO. 101.

SECRET THINGS.

Secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children forever, *that we may do all the words of this law.*" (Deut. 29: 29).

What a safe and necessary rule is this one, early given by the hand of Moses—a rule to regulate and restrict the inquisitive mind, and restrain the soul from wandering from the high way of Truth, into the by-paths of unprofitable and vain speculation.

With this Divine rule, we find that the Lord vouchsafes also a reason for all revelation, that his people *might do his will.* Whatever, then, sheds light on our present duty to God, or to our fellow-man, comes within the scope of things to be revealed for our profit. But at times there are questions which arise in man's mind, and these are sometimes, I believe, suggestions of the enemy of our soul's peace, whereby he seeks to lead them from the path of life; questions which, if they were indubitably answered, would in no wise conduce to man's accomplishing the Divine will; such questions are but gates opening into by-paths that lead into the land of doubt and unbelief.

The Apostle Paul does not hesitate to designate the man seeking to solve such a question by his true name, when speaking of one who doubts the resurrection, ensconcing himself in unbelief by asking, "How are the dead raised up? and with what body do they come?" (1 Cor. 15: 35). How admirable the wisdom in the apostle's reply. Without vainly endeavoring to enlighten the curious and earthly mind of the sceptic as to the nature of that body, he refers him to the field of his daily observation, where in natural things the sower sows not that body that shall be, so, he argues, we may expect the same in spiritual things, so should we be satisfied to leave the sequel with God, who giveth to every seed its own appropriate body as it pleaseth Him; for the time, manner and nature of the body in the resurrection, are all matters more nearly appertaining to the concerns of another world, than to those of this, in which our main end should be to attain to the resurreotion. All then, we can safely conclude is, that to a spiritual seed the Lord will give a spiritual body, as our natural bodies spring from a natural seed. The Apostle John speaks in the same strain, saying, "We *know not what we shall be*, but we know that when He shall appear, we *shall be like Him*, for we shall see Him *as He is.*"

As to such questions, it is well to remember David's prayer, "Keep back thy servant also from presumptuous sins; let not them have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19: 13). Again he pleads, "I have not exercised myself in things too high for me;" for how can poor finite creatures, whose life is but as a vapor, hope to fathom the counsels of eternity?

Like as the arch enemy perverted Scripture to tempt the Lord of glory, so does he not cease to wrest the intent and purpose of what is written, in order to wound the King's servants. In how many tender souls, to whom in mercy the Lord has drawn nigh, and given them to see their sins, as seen in his light, in order that they might repent and flee to Him to be washed and forgiven; yet hath Satan withstood the Lord and marred his work, by suggesting evil doctrines and opinions with regard to God, striving to destroy the hope of his prisoner. He would pervert and misrepresent God's true doctrine of election and predestination, as spoken of by the Apostle Paul. When thus buffeted, how good it is to know, that "the name of the Lord is a strong tower, the righteous runneth into it and is safe." Cease from man and thy own thoughts, for in these the enemy can weary thee. Be silent before the Lord; as the soul thus draws nigh to God, the enemy will flee before Him, and then mayest thou follow the Lord in the path of peace and quietude and confidence, in which He leads those who put their trust in Him. In his light and under his teaching, uncertainty and doubt will flee away as the morning mist before the sun, and thy feet will be led in a sure way, by the still waters of the river of life.

But as the apostle says, and there are those now in the church who by sweet experience know, God doth reveal by his Spirit to those who love Him, a precious foretaste of those good and heavenly things. If then, we live and walk in the Spirit, we shall prove the truth of the poet's words, "Prayer is the Christian's vital air," for as Jesus taught, "Men ought always to pray and not to faint." Again "Pray without ceasing." Neither do the Lord's children ever attain to a state in mortality wherein they need not pray, for none can climb the way, much less enter the pearl gates of heaven, without Divine help, and though our Heavenly Father full well knoweth our every need before we ask Him, yet doth He breathe into our souls a sense of that need, that we may know and trust Him, and ask that we may receive, that our joy may be full; for the answer given assures us that the Lord heareth us, and owns us as his children.

To apostles, rich in spiritual gifts, the Lord commanded, "Watch and pray, that ye enter not into temptation," (Matt. 26: 41), and of all others He told them, "What I say unto you I say unto all, Watch." To the humble, praying believer, there will come a time when his Lord, for whom he hath patiently awaited, will come, to receive him into his kingdom above wherein prayer shall be changed to an everlasting anthem of praise. W. W. B. *in The Friend.*

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—Archbishop Leighton.

For the Mennonite.

PREPARE TO MEET THY GOD.

Amos 4: 12.

Who would not like to be in heaven for ever and ever? But it is plainly made known in God's word that we must first make a preparation to meet God in heaven before our life is past here on earth. Here we have no abiding place, we must once depart and meet God. If we do not come to him here, he comes to us at the judgment day, and we will be judged out of the Book.

Where will we spent eternity? Do we love and serve God? Have we made peace with him? If not we surely cannot die in peace, and be happy in eternity. Oh, it is a pity that many persons, even church members, thinking themselves to be Christians, do not read the Bible, they live as though they did not believe there was a God. Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father," Matt. 7: 21. The Scriptures plainly teach that we must be born again, and, if we do not become like a child, we cannot enter the kingdom of God. Let us, therefore, search the Scriptures, the Word of God, carefully, for it teaches all earnest searchers their lost condition, but also how to find relief.

Why are people so careless about their souls salvation? "What shall it profit a man if he gain the whole world, and lose his own soul?" Matt. 16: 26. Is not the soul worth more than the body? Does not the Word of God say, "Seek ye first the kingdom of God, and all these things shall be added unto you?"

We must humble ourselves before the Lord; we cannot come to him with a proud heart. I do not believe in a proud Christian. We must be lowly minded. The Bible says we must deny ourselves and take up our cross and follow Jesus. We must stand up on the Lord's side, and fight for the right. But first of all we must be converted unto God. The blind cannot safely lead the blind. O, sinner, how shall you escape if you neglect so great a salvation. "Strive to enter in at the straight gate, for straight is the gate and narrow the way that leadeth unto life everlasting, and few there be who find it." It is my wish and prayer to be prepared when I have to leave this world of sin and sorrow, to be forever blessed in eternity. I wish to meet the loved ones gone before, waiting for us.

"One sweetly, solemn thought,
Comes to me o'er and o'er;
I'm nearer my home to-day,
Then I have been ever before."

Mrs. Lizzie S. George.

The Church is generally composed of two classes of people—workers and shirkers. The workers don't shirk and the shirkers don't work. The lines are clearly drawn between them, and pastors soon learn to know which is which.—*Martinsburg Lutheran.*

THE BLESSEDNESS OF GIVING.

That there is a source of joy and true happiness in giving is vouched for by our dear Savior himself. But we are so slow to believe the Master on this point and even when we do give it is often so grudgingly that we miss the blessing after all. Nevertheless, many a one by blessed experience, has proved Christ true when he promised reflex blessings to the humble, loving giver even in excess of those brought through the gifts to them who receive them. This is well illustrated in the story written by Lucy Rider Meyer in the *Message and Deaconess World.* Let the reader adapt the points of the story to his own case, especially that of the amount which must, of course, vary greatly according to the circumstances of the individual. The story is entitled

MR. ADBURY'S STUPID THANKSGIVING DAY, AND HOW IT ENDED.

It had been a stupid thanksgiving in the luxurious Adbury mansion. It seemed dreadful to say it. Indeed he did not *say* it, this elderly Mr. Adbury sitting in his easy chair before his comfortable fire. His wife sat near engrossed in her magazine. His paper and glasses lay on the table just at his hand, but he was not reading. He was looking back over the day, and thinking; and he thought, though he did not say it, the one word, Stupid!

He had missed his regular going down to business. Indeed he'd had half a mind to drop into the office in the morning at the accustomed time but then he remembered just in time that the office would be cold. So he went to church, instead. But Dr. Oracle's Thanksgiving sermon was stupid—yes, it was simply flat, he avowed half savagely to himself.

John and his wife had come over to dinner—Fannie lived too far away for frequent home-comings—but then they often came to dinner. They'd had roast turkey and pumpkin pie and all the Thanksgiving so ons and so-forths. The dinner was very nice, oh yes. But all his dinners were nice, this no better than the rest. Then Hannah—his wife—had been gloomy all day. He did not blame her. Of course she felt the little grandchild's death specially, on such days—he felt it himself, indeed—but then it was no less depressing. Oh well, what was there in life anyway? Not so much as he used to think.

It was a good deal of a struggle, to tell the truth, and not so much to come out of it as he used to think. There was his religion of course, and heaven at the end of all, he humbly hoped Some way we, most of us, think of heaven most when there isn't much on earth to think of. But spiritual things didn't seem very real to Mr. Adbury, to-night. They had seemed real to him once. He remembered distinctly how his heart had thrilled over and over again in those far-away early days just after he was converted. What wouldn't he give now-a-days, for a little of that feeling—that peculiar warmth, that indescribable glow at the heart. He used to think it came to him as a token of the special presence of the Lord. Well, if that was so the Lord hadn't come very near him, lately. And yet he was trying to live a Christian life. Oh well, it had gone—with his youth. Young folks felt so now, he supposed. Emotions are easily aroused when one is young.

But there was no use thinking about it, and he picked up his *Advocate* and settled his glasses on his nose.

"*Do you want a new sensation?*" They were the first words his eyes lighted on, and were so exactly in accord with the thoughts he had been thinking, that he was really startled. He read on with heart beating a little faster than usual. The whole paragraph was as follows:

"Do you want a new sensation, business man? Are you tired of the humdrum of every day's routine, and do you want a new experience? Just step to your desk some fine day and write out a check for some missionary cause. Make it large, large enough so you'll miss it—large enough to mean something to the cause to which you send it. Put it into an envelope with a note asking the Secretary not to mention the giver's name. Go into your chamber or back office—some place where you can pray aloud, and ask God's blessing on the gift and on your own heart—don't omit this part—then drop the letter into the post-box and see if you don't experience an entirely new sensation! Not to speak of the sensation it will make when your letter reaches its destination!"

An amused smile crept over Mr, Adbury's face. Evidently the writer intended to make folks pay for their "sensations." But then why shouldn't they? they paid for everything else worth having; it was a universal law. He had half a mind to try it. Why shouldn't he? He *had not* been giving much lately—He *could* do it. He—*would* do it. His own check-book was at the office of course, but—ah, he could use his wife's.

"Hannah," said he, "have you your check-book convenient?"

Mrs. Adbury looked up in mild surprise. Was her husband going to figure up household expenses on Thanksgiving Eve? But she brought the check-book. Mr. Adbury took it and walked over to the little writing desk in the corner. He took his paper with him. If he was going to do it at all he might as well follow directions and do it just right.

But now what should he give it to? He wanted something simple, economically managed, something in which he could be very sure that his money would go directly to the work. Why there was the Deaconness Work. He heard only the other day that they needed help on their new Home—that they had to send away workers because they had no place in which to lodge them. He *might* give to this or to that, but he would have to investigate first; while he *knew* the deaconesses were all right. He would send the check to them.

But now how much should he give? What did the paper say? "Large enough to mean something to the cause." Well, he supposed two hundred dollars would do that—he remembered that for that sum they kept a worker in the field a whole year. Two hundred dollars? Why he spent more than that on cigars, and he wasn't an extravagant smoker either. But the paper said something else. "Large enough so you'll miss it." Whew! He didn't miss the money he spent for cigars. Nor the much larger amount he spent on his little European trip last summer. He *could* give them ten thousand dollars—though of course he wasn't going to—and not miss it much. He smiled with a little complacency. But the next thought was, well, why shouldn't he give then thousand dollars?

It startled him a good deal, but he still thought of it. Ah, friend Adbury, you think God hasn't come very near you lately. He's speaking to your heart, this moment. Are you going to be, like Paul, "not disobedient to the heavenly vision?" "If you *have* the ten thousand dollars, you could give and hardly miss it—not be inconvenienced by it in the least—why should you not do it," the inward voice said. "It would certainly mean scores, yes hundreds, of precious souls won for Christ through the labors of these devoted women—and you haven't won many souls for Christ in your lifetime."

Yes, he would do it. God got the victory. He wrote out the check, then the letter, very quiet outwardly but with a little tumult in his heart.

But the paper said he was to pray *aloud* over the gift. He slipped quietly out of the room, glancing shamefacedly at Hannah—but she didn't look up from her reading. He went to his room—how comfortable everything was! How glad he was he'd given the money! For he knew very well that it would mean food and coal and medicine and comforts for the bodies, as well as Christ for the souls, of some of those poor creatures in the great city not housed as he was that cold night. The vision of the ghastly face of a poor woman he had met on the street flashed across his mind. He wished he had spoken to her. He turned up the gas, and then turned it down again. He locked the door and walked hesitatingly to the bed. He knelt there every night for a few words of silent, formal prayer, of course, but how long it had been since he had deliberately gone to his room on purpose to pray. He rested his head a moment on his hand, knelt down by the bed, and then—the strong man burst out weeping and sobbing like a little child! What was it? It was God. It was Jesus Christ standing there by him just as really as he stood by Peter when He asked him, "Lovest thou me?" Mr. Adbury intended to formally pray for a blessing on his letter, as the paper directed, but he forgot all about the letter crushed in his hand, and could only cry out, over and over again, "Master, O Master!" The great deeps of his heart were broken up by that revelation of the Lord. Billows and floods poured over his soul. It was not at all in his own praying, not so much any special message that God gave him; it was just meeting God, face to face. For God was there and was filling his poor, dry, sad soul, worried and wearied with the routine of life, with His own self and His unspeakable, satisfying, infinite love.

Half an hour went by—an hour. The man was praying now—talking aloud to God. He told Him of his real unbelief—his absorption in the world—his neglect of the Bible—his formality in religion. And he asked—oh, how largely he dared to ask, for he knew he had the ear of the Almighty. He asked for himself the continued Presence; for his dear ones he could ask nothing else, nothing so precious; and then very shortly he found himself praying for the poor, sad multitudes outside. They rose up before him in their darkness and sin, he heard their never-ceasing moan and his heart seemed to break for their long agonies. He knew for the first time in his life what it was to enter into "fellowship with Christ's sufferings."

Some one was at the bed-room door. It was Hannah, of course. He would tell her all about it. Dear Hannah! He had dragged her down, too, he feared, in his worldliness and formality. But by God's help things should be different now.

The letter went into the box, that night, but it was opened before it went and the check changed. A sum was given that *would* be "missed," and the Secretary was invited to let him know when more help was again needed.

The *Advocate* told next week of the splendid

gift of a "gentlemen who did not wish his name known;" and one of them expressed the pious hope that the good brother would find it true that it was "more blessed to give than to receive." Mr. Adbury smiled when he read it. As if there could be any doubt about a statement that Jesus makes!

THE ABUNDANT LIFE IN CHRIST.

In common with all the growing things about us, we ourselves share this wonderful gift of God which we call life. Our bodies, like the grass, the tree, the shrub, are living things; organisms, wonderfully adapted to the surrounding world, and fitted to the discharge of various functions. All the on goings of our physical existence we owe to the mysterious power that works in our bodies—life; the very power of God. "In him we live, and move and have our being."

What we all need is "life;" and life "more abundantly." Out of abundant life in the soul will flow faith, joy, power, love and all practical fruitage of the Christian life. Life is the mightiest force in the world; and the life of God is the life of all life. We only need, however poor and weak and worthless in ourselves, to be filled with the fulness of God, and then we shall send forth bud and blossom, and in due time we shall be exceeding fruitful.

Brethren we are feeble and sick and weak and useless for sheer lack of spiritual vitality. When a man's physical system is in a low, impoverished condition, he is ready to take any sort of sickness to which he may be exposed. We are surrounded by the malarial air of a wicked world. Our spiritual health is a question of our spiritual tone and vigor. If we are "run down" spiritually, if our vitality is low—it is simply certain that we shall be infected with spiritual disease. If the life of God does not flow in full tide through our hearts, it is no wonder if we are sick with worldliness, selfishness, bitterness of spirit or some fleshly lust.

But our bodies, though the crowning wonder of the material creation, are but material structures built up of earthy matter and doomed to return to the earth ere long. These bodies are but the tent of our pilgrimage. We shall one day lay them aside, to crumble and decay.

The tenant of the body is our true self—the immortal spirit. And it is of the life of the spirit, of the inner and the real man, that Jesus speaks. He came to give the very life of God to men; to bring them to a new birth, the birth "from above;" to make them the children of God by the actual imparting to them of the life of God—God dwelling in them and they in God.

The dragon-fly is born at the bottom of the water. For a time it lives there; a low, meagre form of life, a greedy, voracious grub. It crawls about on the bottom, or upon submerged aquatic plants; it lives on aquatic insects. Breathing, indeed, but only the meagre quantity of air which filters from the atmosphere above—it is wholly ignorant of that higher sphere of life where swift winged creatures fly in glorious freedom through the sunny air. It lives—but what a poor, low life!

One day there comes a wondrous change. Let Tennyson describe it for us:

> To-day I saw the dragon-fly
> Come from the wells where he did lie.
> An inner impulse rent the veil
> Of his old husk; from head to tail
> Came out clear plates of sapphire mail.
> He dried his wings; like gauze they grew;—
> Through crofts and pastures wet with dew,
> A living flash of light, he flew."

It is, in a sense, the same creature as before. But how different the life it leads. It no longer grubs in the mud. It breathes deeply the air of Heaven. The thick, short, useless wings of its pupal state quiver under the impulse of a new life; fold after fold shakes itself out, as the air permeates them, until at last they spread out in shining beauty—large, powerful, translucent wings. It soars aloft, in magnificent color; dead to the old life; living an ethereal life henceforth—a new creature.

A feeble symbol, indeed, of the new birth of the soul! And yet a little suggestive, perhaps, of the change when a man begins to live in God and for eternity; no longer a grovelling creature of the earth, but consciously a child of God, an heir of the glory of Heaven and alive with the very life of God, imparted and in dwelling.—F. T. BAYLEY *in Treasury Magazine.*

HINDRANCES TO THE PROPAGATION OF CHRISTIANITY.

In a sermon preached by the late Pastor C. H. Spurgeon in the Metropolitan Tabernacle, Newington, England, on behalf of the British Society for the propagation of the Gospel among the Jews, he thus speaks of difficulties in the way of both Jews and Gentiles in accepting the Christian religion, caused by the perversion of the simple Christian faith, and the lack of godliness in the lives of the professed followers of the lowly Nazarene. Having spoken of the kind feeling we should cherish toward our Jewish as well as our Gentile brethren, he goes on to say:

Another thing we can do, dear friends, and that is to *keep our own religion pure.* I marvel not that Jews are not Christians when I know what sort of Christianity, for the most part, they have seen. When I have walked through Rome and countries under Rome's sway, and have seen thousands bow before the image of a woman carried through the streets,—when I have seen the churches crammed with people bowing down before pieces of bone, and hair, and teeth of dead saints, and such like things,—I have said to myself, "If I were a worshipper of the one God I should look with scorn upon those who bow before these cast clouts and mouldy rags and pieces of rotten timber, and I do not know what besides. No, no, good Jew; join not with this idolatrous rabble. Remain a Jew rather than degrade yourself with this superstition! If the Lord has taught you to know that there is an unseen God who made the Heavens and earth, and who alone is to be worshipped,—if you have heard the voice of thunder which saith, 'Hear, O Israel, the Lord thy God is one God,' stand you to that, and go not one inch beyond it, if the way before you invites to the worship of things that are seen, and the reverence of men who call themselves priests, and the whispering out of every filthy thought into a confessor's ear. No, no, no, Israel; thou art brought very low, but thou are far to noble to become an adorer of crosses and wafers, and pictures and relics."

Even in our own land there is a good deal which one would not wish a Jew to regard as Christianity. To my mind baptismal regeneration is about as glaring a piece of popery as there is to be found in the world; and they can hear that lie publicly taught in England. Grievous, too, it is to my very heart that they may hear it among those who profess a purer form of faith than that of which we have spoken. Try, brothers and sisters, to keep Christ's religion as Christ taught it. Purify it. Let it come back to its original form.

Labor also to be Christians in ordinary life. If a Jew says, "I would like to see a Christian," do not let him see a person full of superstitions. Let him see one who believes in the triune God, and who tries to live according to the commands of God, and who when he talks about Jesus, lets you see the mind which dwelt in Jesus, the same mind being in him. When once the church of God shall bear a clear testimony to the truth of God both with lip and life, great hindrances will be taken out of the way of Israel. I know you say, "Well, Jews ought to know that we hold a very different faith from Romanists." I know that you think so, but I am not able to perceive how the Jews are to learn the distinction, for Papists are called Christians as much as we are. Their religion is dominant in some countries; it is prominent in every country. How is the Jew to know that it is not the religion of Christ? and as he thinks that it is so, he declares that he will have nothing to do with it, and I for one cannot condemn him, but approve of his resolve. I only hope that as the years roll on we who worship God in sincerity and have no confidence in the flesh, we who are saved by the faith which saved Abraham, who is our father after the spirit though not according to the flesh, that we, I say, may be able to bring this purer faith more clearly to the knowledge of Israel, and that God will lead His ancient nation to be fellow-heirs with us. We must keep our doctrine pure and hold it individually with clean hands and a pure heart, or we have not done all that we can for Israel.

THE GRACE OF FORGETTING.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which if repeated would seem a thousand times worse than they are. Blot out as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—*Lutheran Observer.*

A DAILY OPPORTUNITY.

"Every man, every woman, every child has some talent, some power, some opportunity of gettingsgood and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to the character. As we neglect it, it dwindles, withers and disappears. This is the stern but benign law by which we live. This makes character real and enduring; this makes progress possible; this turns men into angels and virtue into goodness."—*James Freeman Clarke.*

The kind of preaching many a man wants is that which will permit him to serve the devil all the week and still respect himself.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Sonderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Belly, Berks county, Pa.

QUAKERTOWN, PA., FEBRUARY, 1894.

Those who stayed at home on *that rainy evening* will be especially interested in the contribution under that heading in another column. The weather bugaboo is one of the devil's most effective scare crows to keep Christians from spiritual blessing and to weaken their influence for good.

Bro. J. B. Baer is spending some time in his home at Richland Centre gathering the needed strength and preparation for his next evangelistic tour, which will probably take him to the states of Ohio and Indiana. While thus at home he visits and preaches for the congregations of the Eastern District, as occasion offers. On Sunday, Feb. 4, he will be with the people in Allentown.

Simultaneously with the establishing of a preaching station in Allentown, similar work was begun in Pottstown. A place has been rented and fitted up for holding services. On Sunday evening, Jan. 21, the first meeting was held there when Bro. N. B. Grubb conducted the services. The meeting was well attended and quite a number more wanted to come but were hindered. There seems to be a good interest in the work giving good reasons to hope to establish it on a permanent basis. On Sunday, Feb. 4, there will be preaching again, in German at 3 p. m. and in English at 7.30 p. m. by A. S. Shelly.

These winter days and evenings furnish a golden opportunity to improve the mind by means of good reading. Good books are excellent companions for the leisure hours. The cultivation of a love for good books is an effective preventive for the young to keep them out of many a dangerous temptation. But in the selection of these book companions as well as of one's personal friends, one needs to be very choice. The world is so full of worthless and even vicious books to-day that one needs to be on his guard, but when under the proper guidance of parents or teachers the taste for good books is once acquired, the insipid trashy stuff is soon detected and discarded. The moral and spiritual tendency of a book is of the utmost importance and it is always well, for the young especially, to look to the advice of those in whose judgments they can have confidence. The book of books should have the first place in your reading, and all other books judged by its standard as to their moral and religious character.

It would not be hard to prove that the average newspapers of to-day do much more harm than good. They are like the tree of the knowledge of good and evil in the garden of Eden. They promise to make him that eateth of them wise in a way that he shall know good and evil; but, like our first parents, about every one gets the worst of it. Professing to bring the *news*, these papers spread daily before the eyes of the people page after page of all manner of crime and immorality till our moral sensibilities are blunted and sin even in its most hideous forms loses its ugliness through familiarity. It is no doubt true as the poet says:

> Vice is a monster of so frightful mien
> That to be hated needs but to be seen
> But seen too oft familiar with his face
> We first endure, then pity, then embrace.

That the gorgeous descriptions of vice and crime brought out daily by a conscienceless press, has led many a young man and many a young woman into temporal and eternal ruin can not be questioned. The editor of such a paper says: "It is a matter of news and its publication needs no further excuse." They say, in substance with Cain, "Am I my brother's keeper?" but there at the last great day they will stand speechless under their just condemnation, and the bitter reproaches of those whom they led astray will add to their everlasting torment.

Again the fact that these evil reports are printed is no more reason why we should read them, than the fact of their occurrences an excuse for their publication. The unhealthy and poisonous dish will not hurt me unless I eat of it. The rule of God's word is a safe one to adopt even in reading your newspaper: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."

NOTES FROM OUR FIELD.

Bro. David Goerz has moved from Halstead, Kansas, to his new house close by Bethel College, Newton. He is devoting a large part of his time to the interests of the college.

The congregation at Schwenksville, Pa., has finally decided to build a new church next summer The building will be erected on a lot located centrally in the town, and will be made with a basement for Sunday-school purposes.

Regular services have been started in St. Louis, Mo., under the auspices of the Mennonite church. A number of Mennonite families and individual members living in the city take a lively interest in the meetings and are looking hopefully forward to the organization of a congregation there. There are meetings once a week with preaching one Sunday and a Young People's Meeting on the other. The movement is under the direction of Bro. van der Smissen of the congregation at Summerfield, Ill.

Bro. A. Leisy, one of the first Mennonite settlers at Wisner, Nebraska, died suddenly, after a brief illness, on Dec. 26th last. Bro. Leisy always felt a deep interest in the spiritual welfare of his family and others around him, and he was largely instrumental in gathering the brethren and sisters of that settlement into a congregation in which he labored faithfully during the years while they were yet without a regular pastor. Both in the Sunday school and as deacon he labored efficiently to the end but after the Lord had granted him the satisfaction of seeing the realization of that which he had so ardently labored for, the establishing of the congregation with a regular pastor in the person of Bro. Hege, He called him from this militant church to His church triumphant, to his eternal reward.

For the Mennonite.

FIRMLY GROUNDED.

There is nothing of more importance to a building than a good, solid, firm, foundation. If the foundation is not firm the building is in constant danger of falling. So it is proper to speak of a building, as being *firmly founded*, when its foundation is laid deep on a rock, and is compactly built. When we think of a vessel on the deep, we do not however like to think of it as being on the rocks, we love to think of it as ploughing the main, the farther from the rock the safer. But then too when storms break in, and the billows dash high the vessel wants a firmer bed than the waves, it seeks security in the rock on solid ground fathoms beneath, upon which the trustworthy anchor can take hold.

The Christian's character is such a building, the Christian's life is such a ship. It is of the utmost importance, that we are safe and secure on the solid ground of the blessed hope in Jesus Christ, especially in these times of physical, mental, religious and political turmoil. How sad the daily records of suicides. Though we are not discussing at present the personal responsibility or not responsibility of many of these sad occurrences, we must say that we believe that if man were more firmly grounded on Christ, there would be far less of these "great fallings" of these sad "shipwrecks." Christ, his prescious promises, personal experience of an indwelling living Savior, are necessary for security in these storms. A venerable servant of Christ remarked lately, in speaking of the prevalent diseases, depressions and physical sufferings, who himself is sorely afflicted and broken down in health, that he was not at all surprised, that many people are driven to the extreme for rest, for if his *faith* and *trust* were not as strong and as firmly grounded, he knew not what he himself might come to. Oh, then, let us build on Jesus the Rock, let us cast the anchor of hope in Christ, and then when physical strength and mental faculties fail, the Lord will not leave us! We have a firm foundation.

> My hope is built on nothing less
> Than Jesus blood and righteousness;
> I dare not trust the sweetest frame,
> But wholly lean on Jesus' name. F.

For the Mennonite.

THAT RAINY EVENING.

It was a damp, wet and rainy evening. A regular meeting of our Young People's Society had been announced for the evening from the desk at the close of the Sunday-school in the afternoon. It was to be a Bible Reading on the subject of Temptations. At the close of the afternoon services following the Sunday-school, it began to rain and continued raining and drizzling until the time for the announced meeting in the evening had arrived. The consequence was, that on account of the rain and the exceedingly bad condition of the roads, although it was a moonshiny night, but few came to the meeting. The ever faithful president, however, was present; the pastor of the church was there; so were the secretary and a few of those who were to take a more active part in the exercises of the evening; the whole number present being exactly one dozen. The question then arose, what shall be done? Shall we proceed with our regular exercises or shall we postpone the subject for some future meeting when a greater number will be present? It was decided to proceed. In the absence of the one who was to lead that evening, the president himself took the lead. In the absence of the regular organist, another young sister took charge of the organ, and all went to work with a will. A number of Bible passages, bearing on the subject, were read; a number of appropriate hymns were sung; and a number of well prepared addresses were made. These were followed by brief summing up remarks by the president and the pastor and the result was, that on that wet, rainy and somewhat disagreeable evening, we had one of the most blessed, instructive and encouraging meetings our Young People's Society ever held.

Now, what lesson may we deduce from this? In the first place we are admonished not to permit ourselves to be kept away from our religious meetings, whether they be the regular church services, Young People's meetings, Sunday-school, prayer-meeting, etc., by a little inclemency of the weather. Surely those staying at home that evening missed a rich blessing, which those received who had come through the wet and rain to take part in the exercises. In the second place we are forcibly reminded of the fact, that the blessedness of a meeting does not depend upon the number present. Our Society scarcely ever had a more profitable and agreeable meeting than the one held on this rainy evening when there were, besides two older members of the congregation, but ten of the regular members of the society present. And in conclusion we are admonished never to postpone the exercises or to let an opportunity pass by on account of the small number present at any meeting. We have the promise from our Master, that where two or three are assembled in His name, He will be among them—a promise the truth of which we were permitted to experience at the small meeting of our Young People's Society on that wet, rainy and disagreeable Sunday evening. FROM A MEMBER PRESENT.

IS THE WORLD GROWING BETTER?

In the *Independent* Mr. Moody writes: In reply to your question "Is the world growing better?" I would say that God has a plan in the history of this world, and He is constantly carrying it out. The Gospel has converting power, and wherever it goes men are being converted to the Lord Jeeus Christ. The Gospel also has an elevating influence in many ways upon those who do not accept it. While all this is true, on the other hand, men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side with the development of the kingdom of light. The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that "in the last days perilous times shall come." There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come. So I look into the future, not with despair, but with unbounded delight.

Before the Parliament of Religions met the staunch evangelical New York *Observer* seemed to favor it. But the developments have caused a change of position. It had a long editorial reviewing the proceedings, and condemning their drift. Some of its final sentences are: "While attributing the best motives and intentions to those persons who conceived the plan and have carried it out in all its details so thoroughly, and who find their efforts crowned with success so far as to insure a notable occasion, we doubt the benefit to the cause of religion or humanity. To say that truth cannot suffer by contact with error, and that such contact and the resultant contrast only serve to make the genuine article shine out more luminously, is simply to misuse one great principle."

GENERAL CHURCH NEWS.

The fifty-sixth annual report of the Presbyterian Board of Foreign Missions, recently issued, shows a total expenditure for the year of $1,008,124, the list of missionaries including six hundred and twenty-six men and women.

In 1807 there were 24,291,000 Protestants in the German Empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants and 17,671,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in numbers, while the Roman Catholics are decreasing.

In Russia, the governors of Stavropol and of the Kouban district have issued orders prohibiting the meeting together in these provinces of Baptist-Stundists for religious purposes. The alleged reason for this drastic measure is the omission of a prayer for the Czar in the Baptist services; the *real* reason, however, is that latterly a considerable number of orthodox Russians have been visiting the Baptist meetings with a view to being admitted to membership.

Zacatecas has the largest local congregation of the Mission in Mexico. The membership is about six hundred and fifty. For the last six years the labors of Dr. Prevost, who was at work there before any mission was established, have been greatly blessed. There is but one school, and that is taught by Mrs. Prevost at night in a transept of the church. A primary school is much needed, and more helpers are in demand. The converts are often persecuted, and many sacrifice even their lives for the cause of Christ.

Another great Presbyterian church, on the corner of Fourth avenue and Thirty-fifth street, New York, which pays its pastor $10,000 a year, is to be pulled down and the congregation is to unite with another great Presbyterian church on the corner of Fifth Ave. and Thirty-seventh street. The property, according to the papers, has been sold for $350,000. This is the third Presbyterian church sold within a year. They aggregate a money value of nearly $1,000,000. Two of them are to try their fortunes "up town," where the money is to be put into magnificent structures. The other drops out of sight.

Rev. Dr. R. W. McAll, whose death occurred recently at the age of seventy seven, was the founder of the remarkable mission movement in Paris which bears his name. He was born in England in 1821. He studied architecture, and afterward turned his attention to theology, and for twenty-four years was a Congregational pastor in England. In 1871 he and his wife made a brief holiday visit in Paris; and were so impressed with the spiritual destitution of the working classes that they resolved to devote themselves to an effort to evangelize them. Their work was successful beyond their hopes, and more than three hundred stations have been established in Paris and other parts of France.

Prof. Lexis, the well-known statistician of Gottingen, has computed new data in regard to the Jews. According to his report in the *Handwerterbuch der Staatswissenshaft*, the number of Jews on the globe is 7,403,000. The entire population of the earth is computed at 1,480,000,000; the Protestants at 153,000,000 and the Roman Catholics at 233,000,000. In Europe there are 6,800,000 Jews, of whom 3,600,000 are found in Russia, 1,860,000 in Austro Hungary, 568,000 in Germany, 400,000 in Roumania, 97,000 in the Netherlands, 80,000 in Turkey, 56,000 in France, 46,000 in Great Britain, 40,000 in Italy, 24,000 in Bulgaria and East Rumelia. In the other European countries the Jewish contingent is less than 10,000.

The Presbyterian church in Canada is remarkable for its home missionary work. The work is carried on in two sections: the Eastern, including the Maritime Provinces, and the Western, which embraces the remainder of the Dominion. In the Eastern section there are 53 missions, with 178 stations, receiving $8,083 aid, and 54 congregations receiving $7,320 to supplement the salaries of pastors. In the Western section there are 342 missions, with 900 stations, receiving $44,722 aid, and 160 congregations augmented to the amount of $24,124; a total of 395 missions, in which there are 1,078 stations, and 214 congregations, to which the appropriations are $84,249. In this department, twelve years ago, there was but one minister; now there are three Presbyteries. Of the whole population, 28½ per cent is Presbyterian.

MISSION NOTES.

The Presbyterian Church, South, with a membership of 188,546, gave to foreign missions last year $120,954, and for all forms of religious work $1,943,580.

Sir Walter Raleigh is said to have been the first contributor to missions in America. In the year 1510 he gave £100 for the spreading of religion in the wilderness of Virginia.

Bishop Levering says that the reason the Moravians are so noted for their zeal in missions is that they are made to realize when joining the church thrt they are uniting with a great missionary society.

The "Missionary Review" tells of two ladies connected with a Zulu Mission, who, owing to the insufficient number of male missionaries, have established themselves alone in a village where no other white person is seen, and where they are forty miles distant from a mission station, and seven miles from a post office.

The Nenkirchen (German) Mission reports as follows, respecting its work in the Salatiga and Rembang districts of Central Java. The four missionaries are aided by 13 native helpers, 6 teachers and 4 elders. There are 619 baptized persons, 336 of whom are adults. They have 161 children in the day schools and 69 in the Sunday-school.

The Home Mission report of the Reformed Church in the United States for the past three years shows that the church is supporting 136 missions in various parts of the United States. Efforts are being made to introduce mission work among the Hungarians and Poles in the United States. Applications from colonies in New York, New Jersey, Illinois and Canada have been made to the board for missionaries capable of speaking the Hungarian tongue. The Home Mission Board has organized church building funds of $500 each. At the 1890 synod there were nine, while at present there are twenty four, nearly all of which are loaned to missionaries. Efforts are being made to raise $15,000, to be used as special funds. In the mission churches there are 157 Sunday-schools and 15,749 scholars, teachers and officers. The missions have raised $27,116 for benevolence, and $233,946 toward their own support. The church at large has contributed $124,921 for home missions.

MISSION DEPARTMENT.

NOTES FROM OUR MISSIONFIELD.

On account of the unexpectedly great number of pupils at our Cantonment Mission school, and in order to accommodate all, our Missionboard has decided to erect a boys' dormitory with the money received for the old store building. The necessary material has been purchased and the house will be erected at once.

Harvey Whiteshield, the Cheyenne teacher at our Cantonment Mission school, has just sent in his first quarterly report of his school work. He writes in quite encouraging terms of the good behavior of the children under his instruction, and of the rapid progress they are making in their studies. All the late reports from our missionworkers are of an encouraging nature. The Lord is blessing our work.

Brother Petter's last report is again replete with interesting and encouraging information from our missionfield. The Cheyennes, among whom brother Petter is working, are becoming more anxious, as it appears, to hear the Word of God and be instructed in the way of salvation. They are beginning to see the vanity of their heathen religion and religious ceremonies and are seeking after something better. Brother Petter's report will be published in a later number of the MENNONITE.

Brother H. R. Voth, our missionary among the Moqui Indians at Keams Canon, Arizona, has for some time been quite sick with fever and kidney troubles. Mrs. Voth writes Jan. 2nd: "My husband is still sick in bed and as it appears his sickness is on the increase yet. He has much fever, and yesterday his temperature had risen to 104 degrees. This morning he seems to be somewhat better, but his temperature may rise again during the day." The Lord grant, that brother Voth may soon be restored so as to be able to continue his work among these poor Indians!

Brother M. M. Horsch writes, "during the Christmas season we visited the Cheyennes in Geary's camp, near Garden Plains. We were pleased to perceive the willingness with which the Indians received us, after they had learned who we were. Brother and sister Petter had paved the way for us. As the Indians have learned to love Petters, and as they know we are engaged in the same work with them, they receive us the more willingly. We hope that we may be permitted soon to make more such blessed visits among the Indians. We experience it more and more that if in these visits the missionary is accompanied by his wife he can more easily approach the Indians than when he comes alone. Being alone one can not be too carefnl not to give cause to evil suspicions, which will greatly hinder him in his work afterwards. Our daily prayer is, that the Lord may guide us according to His will, and grant us the necessary wisdom and strength for our work."

EXTRACTS FROM THE REPORTS OF OUR MISSION-WORKERS.

I. CANTONMENT.

Brother H. L. Weiss, the present superintendent of Cantonment, writes as follows to the Mission Board:

"Brethren:—By the grace of God we were so far ready that we could tell the Indians to bring their children to school on the 14th of November. The Indians gladly consented and kept on bringing children until the number of children brought to school reached 73, which were 33 more than we had called for. We were especially impressed with the cheerfulness and the child-like contentment with which the smaller ones seemed to enjoy their new home. As there were but two of our children sick the school continued to be well filled.

The time being so short, the house not being completed, and on account of too much work outside of schoolwork it was impossible for us to organize and arrange things as we should have liked to do; but with the faithful assistance of the teachers and employees we were greatly encouraged, and now nave the satisfaction of devoting more time and attention to the children. Christmas was a time of refreshing for our children, and they went home for their vacation with merry hearts and most of them with kind words for the Mission. A few stayed with us during vacation.

The Indians seem to be well satisfied. The Cheyenne women tell us that their children do not want to stay at home any more, they want to come to school. One of the camp children threatened to run away to school. The father, formerly a great enemy to our school, told us if he would come we should take him, saying that his own heart began "to fight" and that he and his wife could no longer resist. We would say with the man of old, "not through might nor power but through my spirit, says the Lord of Hosts." We trusted the Master to make the children willing and lead them to school, and the Lord blessed his cause abundantly. We deserve no merit, "through the grace of God we are what we are" hence all honor is due to him and him we adore.

We are greatly indebted for the liberal donations from the Sewing Circles, who in this our time of need sent us their things. We wish to express our thanks to the different Sewing Circles for their many and valuable gifts, and especially do we not forget the "Girls' Sewing Circles" whose work and nice sewing is worthy of commendation.

We had 45 Cheyenne and 28 Arapahoe children at school. Bro. Harvey Whiteshield taught the greater number of the Cheyennes and Bro. Kliewer the Arapahoes and part of the Cheyennes.

Asking an interest in your prayers for this station and soliciting your advise, we remain yours with greeting, etc."

Bro. H. J. Kliewer one of the teachers at Cantonment, writes about his work as follows: "I came to Cantonment on November 23rd., and commenced teaching on the following day. The schoolwork as well as the other work with the boys was all new to me, and I had some apprehensions that I might find some difficulty in adapting myself to this new kind of work. But things went better than I expected. My schoolwork with these children gives me pleasure. The children in general are industrious and seem to delight in studying their lessons. In some of the branches they make more than ordinary progress. In writing and drawing, for instance, they make progress more rapidly than most white children do. In other branches they progress more slowly. The latter is more particularly the case in those branches in which more individual thinking is required, as grammar and arithmetic. Their lessons in Bible History they generally learn very well, and they listen very attentively when these are explained to them. May the Lord grant His grace that the seed thus sown in weakness may in His time sprout and bear fruit! May the Lord grant that this school be a means, not only to instruct the children, but also to create a greater interest for our mission, among the Indians, so that they may willingly accept the truth of the Gospel and be brought to the true light of God!

II. WASHITA STATION.

Brother J. J. Kliewer writes as follows from our Mission station at the Washita: "After my return from conference, where I enjoyed days of refreshing and encouragement, I again entered upon my work here with renewed alacrity. During the week, as on Sundays, I visited the different camps and told the Indians of our Savior, of his sufferings and death, and of the salvation which he has wrought for us. Of late I have also included into the sphere of my labors the Cheyennes in our vicinity. They assemble, as many as a dozen at a time, in a tent and listen attentively when I tell them of our Father in Heaven and His Son Jesus Christ. At the close they invite us to come agaiu. A young man interprets for me with the Cheyennes, and sometimes also with the Arapahoes, frequently however I speak to the latter without an interpreter. Justice demands of us to state, that our Indians are at present much more ready and willing to hear the Word of God than they formerly were. More especially is this the case with one of the chiefs of the Arapahoes, with whom I had repeated conversations in reference to the teachings of the Bible and their own religious ideas. He told me, that he for some time believes that in Heaven 'Our Father' and His Son abide, and that the latter at one time dwelt upon the earth; that he is praying to both the Father and the Son and believes that everything we need for our life comes from the hand of our heavenly Father. He is earnest and dignified and it would be a great blessing for the whole Arapahoe colony if he would come to a right understanding of the doctrines of the Bible and would give his heart wholly unto the Lord. I would recommend him to your special prayers. For another of our Arapahoes I would also ask your prayers. He is our neighbor, Black Bear. He is old and suffering. His strength is failing and he may be near the grave. I have been pointing him to our Heavenly home above, but he still desires to remain here. He does not yet have the right idea of salvation; he still thinks the life here is preferable to the state after death. May the Lord reveal unto him that the salvation of his soul rests solely in the merits of Jesus Christ, so that he too when his time comes, may fall asleep in the Lord!

"On December 26th, about 200 Indians assembled in our schoolhouse, to whom I spoke in the afternoon, from Joh. 1: 14, 16, 18, telling them of the incarnation of theSon of God, of his glory, riches and grace, and of the manifestations of the love of the Father. Two yonng men served as interpreters and translated what I said, one of them into Arapahoe and the other in Cheyenne. At the close of the services all the Indians present partook of a meal consisting of meat, bread and coffee. In the evening all gathered around our illnminated Christmas tree. From this I pointed them to Jesus as the 'Light of the World,' and told them how we should be like green trees bearing good fruit for the Lord. From the presents which we distributed I reminded them of the great gift which God's love had given us in His Son. The day was a day of joy and blessing both for the Indians and ourselves."

SUNDAY SCHOOL.

PRECIOUS THOUGHTS.

"It is a terrible thing to have a light higher than our lives, and to have convictions beyond our practice. Don't wait for more convictions, act on those you have. Pigon.

"Every joy and sorrow in our lives is a landing place, with an ascent and descent on either hand, from which we must either go upward or downward." Pennyfather.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 5.—February 4th.

BEGINNING OF THE HEBREW NATION.—Gen. 12: 1-9.

Line of Thought.—God calls a people, over which He rules.

The first act in the beginning of the Jewish people was God's call of Abram. The object of this call seems to have been to separate Abram from all the idolatrous influences of friends and country, from which the possibility to escape would have been small in their midst. Seperated from all idolatrous friends and customs. God could through Abram set up a pure worship of God and fouud a godly nation. A similar call comes virtually to every one. The world is in wickedness, we are called to come out of it, be crucified to it, and becomg the people of the living God. This call comes to us through Christ; through him we become the children of promise. God's promises to us are great and precious. They are larger and fuller thau those to Abram. The second act in the beginning of this nation was obedience on the part of the called, resting on faith. Our faith like Abram's must pass through various tests. The good man always carries his religion with him. Altars of worship in the home, and in the town are sources of blessiug.

Lesson 6.—February 11th.

GOD'S COVENANT WITH ABRAM.—Gen. 17: 1-9.

Line of Thought.—God is a covenant making and covenant keeping God.

Not only is Abram assured with a promise, but also with a covenant. His faith becoming weak, God's promises were delayed in fulfillment. Impatience would not wait God's time. An instance of the common fault of a partial faith. The result was disappointment. Thirteen years passed. Must we not connect this with Abram's fault? Want of faith delayed the blessing. Then came the word of the Lord—a gentle rebnke, and a precept: "Walk before me," etc. Return to thy first faith; let it be perfect not partial. Recognize the evil. Believe the cause. Be not faithless. Bear in mind God's presence. Seek not to hide from Him, or to justify self. "Be thon perfect,"—sincere and blameless, childlike. Towards this, active obedience and following Christ are means; and, above all, sincerity, and a real, definite decication of the life to God. Be patient, Jam. 1: 4. Thy Father in heaven will not fail thee, Rom. 6: 14. Tell him all that is in thy mind. In due time thon shalt find peace.

Lesson 7.—February 18th.

GOD'S JUDGEMENT ON SODOM.—Gen. 18: 22-33.

Line of Thought.—God is over all in his righteous judgment.

Those who truly love God, love their fellowmen, and earnestly supplicate for them the mercies which they need. Prayer has great influence with God, and those who rightly offer it are eminently benefactors of mankind. From regard to them, God may delay his judgments, and in answer to their prayers bring the wicked to repentance and salvation. There are several lessons to be learned from Abraham's prayer. 1. *He prayed to God in the form of a man.* So we pray to the Lord Jesns—God incarnate. 2. *The awful prevalence of sin.* All are under the righteous judgment of God. Outside of the covenant of grace there is no escape from coming doom. 3. The faith of Abraham in the justice and mercy of God, that led him to pray five times for wicked Sodom. 4. This world is spared and judgment delayed because of the prayer of God's people. 5. Abraham stopped asking before God stopped giving. Perhaps he felt sure there were as many as ten righteous persons in the place. This however was not the case.

Lesson 8.—February 25th.

TRIAL OF ABRAHAM'S FAITH.—Gen. 22: 1-13.

Line of Thought.—God is over our faith, He tests it, we can leave all to Him.

The word "tempt" here means "test" or "trial," not a solicitation to do evil. Abraham had a series of trials of faith; this was the greatest and the crowning one. The promise seemed now to be realized, a son was born, now quite a lad. But now comes the command to take this only beloved son and offer him for a burnt offering. Abraham knows no distrust, he is obedient to the divine command. He knew there would be some way out of it even though by a miracle. For he fully trusted God's promises. If he was obedient, God would be true to his covenant. This act is ever to be an object-teaching for the ages of supreme and perfect consecration to God. All we have and are belongs to God; and the true child of God holds it in subjection to his will. But this incident, too, has a still deeper significance. Here is a distinct picture of Christ's sacrifice for us. God *had* provided a lamb for Abraham. It was there before Isaac was placed upon the altar. So God has provided Christ as "the Lamb slain from the foundation of the world," but we can never see Him as our Lamb, until we come to the place of condemnation, and see the sentence of death hanging over us. "The ram in the stead of his son" is the key to the Gospel of God for Jew and Gentile alike. See Isa. 53: 5, 6. Faith and obedience go together. Through perfect faith we have perfect peace.

POINTS FOR TEACHERS.—ATTENTION.

It is necessary that the teacher should have the closest attention of his scholars to make the lesson impressive and productive of good; to this end he should observe the following rules:—

1. The teacher must himself give all his attention to the class and the lesson to be studied.
2. He should gain the confidence and good-will of the scholars, then he can gain their attention.
3. Instruction upon one subject should never be so long as to tire the scholars.
4. Instruction should be giving and receiving; give instruction and encourage questioning.
5. Instruction should be as much as possible through the eye, by pictnres, illnstrations, objects.
6. Asking questions in quick succession and demanding prompt answers, will arronse interest and command attention.
7. The teacher should give special attention to the unattentive; give them some special work or questions to interest them.

Thou must be true thyself, if truths thou wouldst teach. Thy heart with love be filled, for other hearts to reach.

THE YOUNG PEOPLE.

THE MOTHER'S PRAYER.

Starting forth on life's rough way, Father guide them;
Oh, we know not what of harm may beride them;
'Neath the shadow of thy wing, Father hide them;
Waking, sleeping, Lord, we pray, go beside them.

When in prayer they cry to thee, Do thou hear them;
From the stain of sin and shame do thou clear them;
'Mid the quicksands and the rocks do thou steer them;
In temptation, trial, grief, be thou near them.

Unto thee we give them up; Lord, receive them.
In the world we know must be much to grieve them—
Many striving, oft and strong, to deceive them;
Trustful in thy hands of love we must leave them.

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

FEB. 4.—*Blest and to bless.*—Matt. 10: 7, 8; 38-42; Gen. 12: 2.

1. Our blessings come from God, through obedience to his will.
2. Many of our ills are blessings in disguise.
3. We are blest, to be blessings to others.

FEB. 11.—*True possessions and how to gain them.* Luke 12: 13-34.

1. Are heavenly, spiritual, enduring.
2. Can be had by all God's children.
3. Can be gained through self-giving, faith and acceptance.

FEB. 18.—*For what does our denomination stand?*

1. For scriptural piety.
2. For heart and life purity.
3. For faithful consecration and devotion.
4. For sinners' salvation, and Christ's promotion.

FEB. 25.—*Giving our best to God.*—Mark 12: 28-33; 41-44.

1. It may not always be much.
2. It is what the Lord desires.
3. Giving out of pure love for God's cause.

WHERE CHRISTIAN ENDEAVOR FAILS OF ITS BEST RESULTS.

In intensely aristocratic churches.

In card-playing, wine-drinking, ball-giving churches.

In churches where the pastor is hostile or indifferent.

In churches where the sectarian spirit is rampant, and where an interdenominational society is frozen out, starved out, or crushed out.

That the Society so seldom fails speaks as well for the churches of the land as for its own inherent vitality. Even under these adverse circumstances the Society often flourishes in a measure because there is a devoted nucleus of yonng people who can resist the worldly, indifferent, or sectarian influences, but always their efforts are crippled and robbed of their best results. Thank God that such cases are so "few and far between."
—*Golden Rule.*

The Bolton Avenue Presbyterian Endeavorers of Cleveland, Ohio, have adopted a cnstom which is worthy to be adopted by every society in the world, and will certainly have good effects. One of their committees meets with their pastor in his stndy before each evening service, for a quiet season of prayer. This mnst snrely be a Pastor's Aid Society. Let others adopt this plan.

Finding fault with others is one way of telling people that you are not qnite so good as you ought to be yourself.

CHEERFULNESS.

The very best thing in the world is cheerfulness. Not the continual "social" smile which has no depth of kindliness beneath it; nor the shallow amiability that indicates that its possessor never looks below the surface of things, nor realizes the sorrow and trouble on every side; nor yet the noisy mirthfulness that shouts in your ears when you are dull and sad at heart. The best cheerfulness is like God's sun, shining steadily into dark places, content because our Father is in heaven and with us, gentle and full of kindest tact; not cast down, because it is sure that we are children of the Most High, and that all will be well.

How the possessors of such a disposition are loved! We all know them—going along familiar paths of daily life, scattering sunshine and good cheer on every side, serene and hopeful when the clouds are darkest, ready with their word of true comfort; true, and helpful, too, because it recognizes your trouble, and sees the blessing that lies behind it, and the face of the Father of Lights whose gifts are not mistaken but perfect.—Ex.

MARRIAGES.

CHRISTMAN—TAYLOR.—On December 2, 1893, at Schwenksville, Pa., by W. S. Gottshall, Samuel N. Christman, of Zieglersville, and Mary Ann Taylor, of Salfordville, Pa.

MUSSELMAN—WASSER.—On December 13, 1893, in Philadelphia, by N. B. Grubb, Wilson Musselman, of Quakertown, Pa., to Miss Annie H. Wasser, of Norristown, Pa.

WALKER—BOYER.—On December 14, 1893, in Philadelphia, Pa., by N. B. Grubb, Joseph A. Walker, to Miss Lydia Boyer, both of Philadelphia, Pa.

BECHTEL—WEISS.—On December 19, 1893, in Philadelphia, Pa., by N. B. Grubb, Aaron B. Bechtel, to Miss Elmira Weiss, all of Philadelphia, Pa.

MARTIN—WAHL.—On December 20, 1893, in Philadelphia, Pa., by N. B. Grubb, William S. Martin, to Miss Hester Wahl, all of Philadelphia, Pa.

MUSSELMAN—BRUNNER.—On December 30th, 1893, by A. B. Shelly, Horace S. Musselman and Emma L. Brunner, both of Milford, Bucks Co., Pa.

REIFF—HACKMAN.—On January 13, 1894, at the residence of Henry G. Hunsicker, Creamery, Pa., in the presence of a large number of relatives and friends by W. S. Gottshall, Samuel W. Reiff and Susan Hackman, both of Creamery, Pa.

ROTH—ROSENBERGER.—On January 13, 1894, at the home of the bride, by O. F. Waage, assisted by A. B. Shelly, John A. Roth and Mary Jane Rosenberger, both of Milford, Bucks Co., Pa.

DEATHS.

SHELLY.—On December 24, 1893, at Quakertown, of apoplexy, Joel Z. Shelly, aged 69 yrs., 10 mos. and 11 days. Interment at East Swamp on December 30th. Funeral services were held by A. B. Shelly.

CLYMER.—On December 28, 1893, in Philadelphia, Pa., at the residence of her son, Elias Clymer, Mary Ann Clymer, aged 81 yrs., 3 mos. and 25 days. Funeral services by N. B. Grubb.

GEISSINGER.—On December 29, 1893, in Philadelphia, Pa., Helen Elizabeth Geissinger, infant daughter of Abraham W. and Malinda Geissinger, aged 2 months and 25 days. Funeral services by N. B. Grubb. Interment at Saucon Mennonite church, where J. S. Moyer officiated.

GENTSCH.—On December 31, 1893, in Souderton, Pa., of typhoid fever and consumption, Otto Gentsch, aged 50 yrs., and 4 months. The deceased came to this country from Germany in 1865; was married and raised a family here. Interment on January 4, at the Souderton old Mennonite burial grounds. Abel Horning spoke at the house, and Allen M. Fretz at the meeting house.

MEYERS.—On December 29, 1893, in Richland Bucks Co., Pa., after a brief illness with influenza and pneumonia, Lewis B. Meyers, aged 27 yrs., 6 mos. and 23 days. Interment on January 4th, 1894, at the Richlandtown church. Funeral services conducted by A. B. Shelly and D. H. Reiter.

LOUX.—On January 1, 1894, near Pipersville, Pa., John A. Loux, aged 78 yrs., 1 mos. and 12 days. The deceased was a highly respected and prominent public man, having held the office of Justice of the Peace for upward of 50 years. Interment on January 5, at Deep Run, Allen M. Fretz officiating.

MCALPINE.—On January 1, 1894, in Wadsworth, Ohio, Nettie A. McAlpine, aged 27 yrs., 3 mos. and 3 days. Interment on the 3d at the Mennonite burial grounds. Funeral services by N. C. Hirschy.

ALLEBACH.—On January 2, 1894, in Philadelphia, Pa., at the residence of her son-in-law, Abraham Y. Godshall, Mary Allebach, aged 84 years. Funeral services by N. B. Grubb and Rev. J. F. C. Fluck.

OREM.—On January 7, 1894, in Philadelphia, Pa., of cancer, Sarah Orem, wife of George Orem, aged 53 yrs. and 12 days. Funeral services were held in the First Mennonite Church on the evening of January 10, when N. B. Grubb preached from Psalm 116: 15. An exceedingly large congregation had gathered to honor the memory of the deceased, who was so much loved by all who knew her. None knew her but to love her. She has been a faithful member of the congregation for about 20 years.

FRETZ.—On January 8, 1894, in Blooming Glen, at the home of her son-in-law, James D. Bergey, Catharine, relict of Isaac K. Fretz, aged 82 yrs., 9 mos. and 25 days. Sister Fretz was one of the few remaining of the original members of the Deep Run congregation, Gen. Conference division. Interment on the 11th at Deep Run. Services by Allen M. Fretz. Text, Phil. 1: 21–23.

BEWIGHOUSE.—On January 20, 1894, near Bedminsterville, Pa., John H. Bewighouse, aged 66 yrs., 3 mos. and 5 days. Interment on the 24th at old Deep Run Mennonite church. Services by Allen M. Fretz.

CONTRIBUTIONS ACKNOWLEDGED.

FOR HOME MISSION WORK.

Received through J. B. Baer,—From Butterfield cong., Minn., $9.00; Mountain Lake cong., Minn., $18.75; Cong. at Bretta, S. Dak., $16.10; Cong. at Childstown, S. Dak., $60.00; Childstown S. S., $25.00; Cong. at Wisner, Neb., $17.00; Sunday School class of Sister M. L. at Wisner, Neb., $7.35; Cong. at Henderson, Neb., $15.65; Zion's cong. Elbing, Kans., $14.55.

Received through N. F. Toews,—From Mission society, Gretna, Manitoba, $23.80; collection at a meeting in N. H., Man. $7.00; J. Funk, Man., $1.00; J. Sawatzki, Man., $5.00; Y. P. Society, Man., $1.10; N. F. Toews personally, $20.00. From cong. at Pandora, Ohio, $105.58; Ohio Mission Society Union, $33.00; Berne Ind. cong., $81.58; S. Alexanderwohl Sewing Society, Kan., $10.00; Cong. in Garden Township, Kan., $6.40; Mary Conrad, Salem, Ore., $5.00; Joseph S. Graber, Pretty Prarie, Kan., $5.00; S. S. at Noble, Ia., $9.49; West Zion's cong. at Moundridge, Kan., $25.79; Bruderthal cong., Moundridge, Kan., 13.00. Gratefully acknowledged,

DAVID GOERZ.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. IX. NO. 6. QUAKERTOWN, PA., MARCH 1894. WHOLE NO. 102.

A PSALM IN VERSE.

Ps. 121.

To Zion's hills I lift mine eyes,
My help from them descends.
To God whose glory fills the skies,
My prayer and praise ascends.

He suffers not my foot to move,
He keeps me from each fall.
No sleep nor slumber, watchful love,
Redeemer, Savior, all.

My shield, my strong protecting arm,
By night as well as day.
No evil power my soul can harm,
For He's my strength, my stay.

In going out, in coming in,
Until I reach my goal;
For evermore from guilt and sin,
The Lord preserves my soul.

Versified by a reader of the Mennonite.

WAR, AS IT AFFECTS THE HUMANE IMPULSE.

One of the marked characteristics of the nineteenth century is the rapid development of the humane principle. This is manifest in the multiplication of hospitals for the care of the sick and the insane, and in institutions for the education of the blind, the deaf mutes and the idiotic. It is seen in the reforms in the management of prisons, in the mitigation of penalties and general abolition of public executions. It shows itself in societies and plans for the relief of helpless poverty, for the protection of children, and in laws to punish cruelty to animals. Perhaps its most marked characteristic is seen in the abolition of the slave-trade and of slavery throughout Christendom, and the wide-spread concern as to its existence seen amongst the most barbarous nations. Doubtless there has been a higher development in other virtues. It may be that men are more honest, truthful and continent than a century ago; yet in nothing has there been the growth that we see in human sympathy. Whenever the appeal has been made, whether it came from the famine-stricken peasantry of Ireland or from the suffering subjects of the Russian Czar, it has met the same earnest and cheerful response with which the wants of a burned Chicago and a plague-stricken Memphis were also supplied. It is safe to say that such manifestations of human kindness, regardless of race or nationality, have been unparalleled in the history of the world.

That these kindlier impulses of human nature have been so long kept in abeyance—that such cruelties as the torture of prisoners and the burning of men and women whose sole offense was an honest difference of opinion, should have been so long tolerated in so-called Christian nations, was doubtless owing to the sad perversions of Christianity, and that war, which is in direct opposition not only to the teachings of our Lord and his apostles, but to the example of the entire primitive church, had come to be regarded as in harmony with the rules of the church and as a necessary incident of all civil government. Of late years there have arisen a large number of economic, as well as moral, considerations why war should be avoided, and for the last half of the century it has been less frequent. The reign of peace, though partial and interrupted, has been more general than in any former period in the history of the world, and, as a result, the humane principle has had an opportunity to be manifested. The following, from "Civilization, An Historical Review, by Chas. Morris," illustrates the unchanging influences of war, and is a strong reason for the maintenance of domestic and international peace:

"The duty of human sympathy, which in its nature seems to be at the foundation of moral usage, has lagged behind the other social virtues in its development. There must be some cause for this strange fact, and probably we may find this cause in the increasing prevalence of war.

"Outbreaks have been fierce and frequent, in which the utmost slaughter of opponents has been considered a praiseworthy act. Slaughter in war has been looked upon as no more sinful than slaughter in the chase, and wanton cruelties have been performed with the same callousness with which the ardent vivisectionist may grow to display towards the sufferings of the lower animals. Such undoubtedly is one prominent cause of the long reign of inhumanity.

"The massacres performed by the Roman armies, even the hundreds of thousands of barbarians slain by the highly cultivated Cæsar, apparently did not arouse in their minds the sentiment of sinfulness or criminality. In all these cases the victims were foes, and the prevalent theory of war hindered the growth of any feeling of humanity as applied to enemies. As the Romans felt that it was a virtue to destroy the enemies of their nation, so the Inquisitors believed that they were serving the cause of virtue by destroying the enemies of God.

"This theory and practice, as applied to all foreign tribes, unquestionably had a brutalizing effect upon all mankind, and long hindered the growth of the sentiment of humanity. The virtues that could be confined in their exercise to the members of a single group, such as truthfulness, honesty, continence, etc., met with no special check to their growth and either developed naturally or were practiced in response to the teachings of some religious reformer. But the sentiment of humanity, or the dogma 'thou shalt not kill,' met with a special check in the practice of war, which could not but reflect a brutalizing effect upon the whole people concerned, and tend to make them callous to human suffering in any shape or of any persons.... The fact remains that every war exerts a brutalizing influence, not only upon the armies, but upon the nations engaged in it, and that the growth of the sentiment of humanity has been greatly retarded by the frequency and barbarity of the wars of the past centuries."

REV. H. H. HINMAN,
in Christian Cynosure.

SPIRITUAL INTELLIGENCE.

Intellectual and spiritual discernment are distinct capacities.

The former is man's original endowment; the latter the special gift of the Holy Spirit in regeneration. For example, the natural man cannot grasp the thought of Christ's divinity. The unenlightened intellect and reason refuse the supernatural in Christianity, not through willfulness, but simply because it is absolutely impossible to do otherwise. "No one can say that Jesus is Lord but by the Holy Spirit."

"The things of God are foolishness" to the natural man, "neither can he know them, because they are spiritually discerned."

The utter, total, absolute blindness of the unregenerate is a fact not sufficiently emphasized in our ordinary religious teaching. The crucifixion of Christ was due to this natural capacity for spiritual discernment. Paul said that if the princes of this world (representatives of the brightest intellect and the highest culture and intelligence of the world) had been able to discern the moral beauty and grandeur of Jesus's character, they would not have crucified him.

This incapacity has its counterpart in the intellectual sphere. It takes an artist to appreciate art. No one but a student of nature can understand the philosophy of harmony in music, the mathematics and divine mechanism in a flower, and the marvelous proof of infinite intelligence in the chemistry of the material universe.

A man ignorant of art recently sold a painting of Rembrandt's, among the other furnishings of an old house in France, for $40. One whose eye was cultivated to discover artistic values purchased the picture, and now offers it to the public for $15,000. This vast difference in dollars is a faint illustration of the moral and spiritual differences among men. The multitude refuse the Gospel largely because of utter incapacity to discern its truth.

The express mission of the Holy Spirit is to give men this discernment, and to enable men to see, understand, and know Christ, and thus see, understand, and know all moral and spiritual beauty.

A cultured and intelligent friend recently said to the writer: "Talk about religion and religious experience always seems to me to be a piling up of words, words, words, with no meaning." This is not to be wondered at. It is the common experience of those who are not Christians. The truths of God are spiritually discerned. To try to get at the secret of the Gospel without the aid of the Holy Spirit is infinitely more foolish than to try to work out problems in trigonometry or in the calculus without ever having learned the multiplication table.

Spiritual intelligence and even delicate moral discernment come through personal acquaintance with Jesus Christ.—*Sel.*

An investment in knowledge always pays the best interest.

THE USE AND ABUSE OF WRITTEN FORMS IN CONDUCTING RELIGIOUS SERVICES.

By Allen M. Fretz.

Paper read at the Ministers' Conference, West Swamp Church.

It is already presumed that written forms of worship, and for the conducting of the various offices in religious services, have a *use* and that too they are or may be misused or their proper use abused. The abuse of a thing should not necessarily cause its disuse, if it has a necessary and proper use.

Order is heaven's first law; the daily, monthly, and yearly cycling of the planets and the consequence thereof, changes in times and seasons, teach us system, order and harmony. This system, order and harmony naturally resolve themselves to our mind into a form followed, written or unwritten, by the all wise, supreme Ruler. Indeed his will and manner of procedure is expressed in such words as the following: "While the earth, remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you, etc. The tabernacle and temple services were to be conducted according to a very strict form, and no doubt these forms were in some manner written, that the officiating priests and Levites had a guide to follow. As far as the outward ceremonies were concerned they were doing God's service perfectly when they perfectly followed these forms. But, it may here be argued, these Jewish forms and ceremonies are obsolete, their value is lost in a far better worship. In a worship which according to the language of the Great Master shall be neither in Mount Gerizim nor yet in Jerusalem, but shall be a worship of the Father in spirit and in truth. This is true and far be it from me to advocate the observance of the Jewish forms, rites and ceremonies; I merely wished to show, how it is in accord with God's will to have system and certain forms if properly used. The abuse of God's appointed forms did not argue for the disuse of them. Though the New Testament has very little to say as to form or order in worship and ceremonies, we still have Jesus teaching a certain form for prayer, a certain order in the evangelization of the world, and the evangelists and apostles agree to a certain form followed in the observance of the Lord's Supper. It is in perfect keeping with these then, that we have written forms for the observance of baptism, communion, marriage, and funeral services. In some cases we have such forms for the opening and closing of our Sunday-school services. And to have a written or printed exercise in which at times the whole congregation would join in opening and closing our public preaching services would perhaps be conducive to more interest in these services.

Written forms should not be too elaborate, but they should be expressive and impressive. There are three main tests to determine the excellence of written forms:—*First*, The Scriptures. All forms should be scriptural; should contain scripture references and quotations—as much scriptural language as possible. Whatever is not in harmony with scriptural teaching should be rejected. *Second*, Adaptation. Forms or liturgies should be suited to the wants of the people that use them. In structure, articulateness, and musical requirements they should be adapted to the culture of the congregation and the religious spirit of the age. The use of forms must not interfere with, but rather strengthen the harmony of the services. One great thought should run through each public service, and bind its abstract parts into a unity. The passages prescribed in the liturgy are often perhaps strikingly at variance with the subject of the sermon. It may be said, to be sure, that the sermon should always be based on the Gospel or Epistle for the day. But such an arrangement seriously fetters the pulpit. The wise preacher adapts his sermon to special needs and conditions of the congregation, not to the Almanac. *Third*, Edification. A form or liturgy is not an end in itself, but a means to an end. That end is edification. Any service that fails to promote spirituality in worship is to be rejected as an injury. Prayer is direct, personal communication with God. In prayer we draw nigh to the Almighty with praise, thanksgiving, confession of sins, petitions for temporal and spiritual blessings. It is an active exercise of the devotional spirit; an expression of divine fellowship. It should come directly from the heart. We do not find that the apostle or the primitive Church used fixed forms of prayer, that was a device of a later age. It formed a part of the elaborate ceremonial which a spirit of formalism, in imitation of the Jewish Church, imposed upon Christianity. And yet fixed forms of prayer are not without some degree of justification. Considered from an artistic standpoint, they secure greater perfection of form. They are apt to be more comprehensive in scope, and more condensed and beautiful in expression. The congregation is better able to unite in the prayer. To some persons who are lacking influency and fervor, thep supply a real want.

Having now considered the one side of our topic we will direct our attention to the other the abuse of written forms. It is self evident from the points considered that, since the use of written forms is based upon such a narrow margin, they are seriously in danger of being abused. That which should aid in spirituality may become the stepping stone to formality. Let us, however, remember that there is such a thing as formalism without written forms, and there truly may be spirituality with proper written forms. While a moderate liturgy, by directing the thought and feeling, may be spiritually helpful, an elaborate liturgy, by distracting the attention, breaks up the train of devotion. I think history will substantiate the assertion, that worship lost in spirituality as it gained in elaborateness of ceremonial. It is sufficient to recall the worship of the Pharisees in the time of our Lord, and of the Roman Catholic church at the era of the Reformation. The church year is not sanctioned by apostolic practice. The observance of times and seasons may be carried too far. Under the new dispensation the Christian's whole life is to be one of consecration and divine service. There can be no reasonable objection to commemorating the leading events in our Saviour's life as they annually return. His birth, death, resurrection, gift of the Holy Spirit, and ascension. Such commemoration affords an opportunity for the devout contemplation of the leading facts of our religion. It has the sanction of Church usage in the early centuries of the Christian church. But to multiply these festivals, as is done in the Roman church and even in some of the Protestant churches, shows a spirit of formalism. As in the case of the Pharisees, there is danger that the spirit of worship will be swallowed up in outward ceremonies. Formalism seems to me to be the most fatal position of a church and of the individual Christian. I have not much doubt but that it figured largely in the condemned Laodicean church. The unconcerned may be awakened to a living interest, scoffers be enkindled with seriousness, skeptics have their doubts removed; infidels made to see the true light, while the formalist wrapped in his cloak of self-righteousness remains uninterested, cold, faithless, and blind, having the name that he liveth but is dead. When the use of written forms tend to this fatal gulf, then it is time to call a halt. Whatever application we may make of the apostle's words, "The letter killeth, but the spirit giveth life," they are truly applicable with regard to written forms in worship and religious ordinances. If written forms are used let them be filled with the spirit and used to a spiritual end, not as mere dead forms for the purpose of beautifying the outward service. The minister can in the mode and manner of using these forms make them to serve this good end; or he may cause their degeneration into an evil end. Let us then use simple forms, if found desirable to use any, with good common sense and the spirit's guidance, and they may be to us of good *use*. Unless thus used their use is an abuse and will result in irreparable harm.

KIND OFFICES.

"Giving is not confined to the giving of money; there are kind offices to be discharged to others that cannot be performed by the gift of money. Men and women crave love, recognition as brethren, aid in sustaining their self-respect, as well as alms in dollars or cents. This is not patronizing, which is despicable, but fraternizing in the very best sense. The death blow to the alienation of the rich and the poor would be struck if they knew each other better; so to speak, were on visiting terms of a more intimate character. Those who persevere in such efforts in spite of the manifold impositions and disappointments to which it subjects one, doing this as a civic duty and thank offering to God, as citizens of a highly favored land, are making an excellent thank offering indeed. Patriotism and philanthropy are not Christianity, but Christianity comprehends them, requires their practice, teaches them by divine command, and those who begin as patriots and philanthropists may catch the inspiration of love to Christ from the fellowship into which they fall. Working with Christians they may end in becoming Christians also."—*Selected.*

IN ANGER.

If you should ever determine to do anything while you are in a fit of anger, do not do it. To do it would be like going on board a ship during a storm, and you know how unwise that would be.

It is said of Julius Cæsar that whenever anything made him angry, he would repeat the whole Roman alphabet before he suffered himself to speak. That was a good rule. And the great Dr. Clarke said: "I am naturally as irritable as any one, but when I find anger or passion or any other evil temper arising in my mind, immediately I go to my Redeemer; and, confessing my sins, I give myself to be managed by him." That was a better rule than Cæsar's. —*Selected.*

The kind of preaching many a man wants is that which will permit him to serve the devil all the week and still respect himself.

A PENTECOST IN BROOKLYN.

A great religious awakening has been experienced in the great "City of Churches" beginning in a series of evangelistic meetings held in January by the ministers of the different Protestant churches assisted by evangelists from other places. Prominent among the workers in these meetings was the venerable Dr. Theodore Cuyler. The efforts of these men of God were attended by a signal outpouring of the Holy Spirit. A writer in the *New York Times*, speaking of the work, says:

"The depth and sincerity of the Brooklyn spiritual uprising is not, in any case, to be gainsaid. From the meetings and gatherings, which are at present interesting the country, every sordid and material feature is altogether lacking.

"None of the preachers or speakers engaged in proclaiming or heralding the neogenesis of spiritual things, seek in any form or degree, any mere notoriety. The earnestness of those who listen and who testify is tremendous. The entire city is permeated by the strenuous energy of those who exalt piety.

"Take it all in all, the profundity, the genuineness, the zeal, and the intelligence shown by the clergymen and their hearers, who have converted an abstract religious convention into a tremendous material and moral phenomenon across the East River, are regarded by those who are observing them on the spot, as marks of an unusual and deep-reaching crisis."

A Brooklyn clergyman, who at first looked upon the movement with a cynical spirit, but who afterwards joined in the work with great zeal and earnestness, gives this testimony: "The pious warmth of this movement, beyond question, makes the sap that has been stagnant flow again, and the blossoms flower once more, like the blooming of Spring, but its consequences are a great deal more momentous than a mere renewal of paralyzed or dormant spiritual forces. Hearts and souls of the richest and most fruitful nature, but whose aspirations never before took shape and whose longings and hopes and dreams never before found form, have caught the vital contagion and begun to glow with Christian life.

"Of course, some of the indications of the depth and reality of this double flow of new and revived energies are to be observed only by those whose trained observation enables them to take notice of the inner currents and tides of religious feeling. But the volume of pious energy and of true, unhesitating piety, which has been vitalized of late in Brooklyn, is too vivid and too universal to appeal only to the recognition of preachers and ministers and evangelists, ever on the watch to descry signs of returning health in the soul life of a community.

"Those signs are evident now to the most superficial and indifferent observer. They have entered into the daily habits and conduct of our everyday life, as well as our soul life, to an extent that attracts the notice of the skeptic and the indifferent.

"It is one of the moral phenomena of this season that men are feeling the urgent and practical importance of good, and the malignant injuriousness of evil, as they never felt them before. A general sense of piety and of the desirability of clean living is spreading everywhere.

"One hears purer and more cautious and more decent speech abroad. The doubter no longer sneers and mocks, but at least listens. The scoffer finds it hard to gather a sympathetic or complacent audience. Impious gibes annoy men now a days who perhaps would hesitate even now to pledge their faith in Scriptural things.

"It is like the day of Pentecost, and the air, on one hand, is alive with spiritual things and sensibilities, and the practices of mankind are unconsciously adapting themselves more and more to the precepts and the principles of true Christianity.

"I predict that this second birth of religious instinct in Brooklyn will be echoed all over the country in phenomena, taking shapes and forms not even imagined by us at present."

GETTING UP A REVIVAL.

About thirty years ago people often talked about getting up a revival in such a way as to convey the impression that a revival was nothing more than a time of religious excitement. This impression created a strong prejudice against revivals in the minds of conservative Christians, and made revivals seem ludicrous to worldly minded people, while philosophic persons looked upon them with very much the same sort of interest with which we now read about an Indian "Messiah dance."

The conversions which accompanied such revivals were regarded as the mere surrender of weak or sympathetic natures to the influence of the excitement, or to the magnetic power of the man who was conducting the meetings.

It is very much to be regretted that this view of revivals has found so much support in the facts in many cases; for by reason of that support it has taken hold of conservative minds to such an extent as to cause in them a shrinking from anything that bears the name of a revival. Such persons fail to discriminate between the genuine article and the spurious imitation.

A certain amount of excitement or exhilaration is unavoidable when religious feeling becomes very strong, and this excitement has its proper part to play in awakening an interest in spiritual things. But a true revival is not in its real essence a matter of excitement, but a work of the Holy Spirit. It causes some excitement, but is not caused by excitement.

The natural reaction from these mistaken attempts to get up revivals by getting up excitement has been a cause of very great injury to the church. People become so much afraid of excitement that they have looked with a kind of suspicion on every manifestation of strong religious feeling, and the result has been that our churches have in too many cases become spiritual ice-boxes, which can be guaranteed to chill the ardor of youthful piety down to what is considered the orthodox temperature in a very short time.

What the church has now got to learn is, that while excitement is not religion, a religion which does not engender strong feeling and lead to intense action is not *the* religion which was preached by Christ and was lived out by the apostles.

The church must learn that there is a deep truth in that much criticised expression, "Getting up a revival." For while revivals are not the work of man, but of God, it is nevertheless true that God works through man, and that the Holy Spirit is at all times ready to use willing instruments. Therefore when the people of God want a revival, all they need to do is to get ready for it, and it will come.

If some people would be a little more careful about where they step, those who follow them wouldn't stumble so much.

"ALL FOR CHARITY."

By L. S. Shimmell in The School Gazette.

It is not within our province either to attack or defend dancing; for we realize that the pulpit can speak on that question with greater authority than the press. We are, however, constrained to express our disapproval of charity balls; for we believe that they can be defended only by the vicious doctrine that "the end justifies the means." Surely the means is contrary to Christianity. "Do not your alms before men," we read in Matthew 6, 1. That is exactly the way those did their alms who attended a charity ball where the Governor of the great Commonwealth of Pennsylvania looked on and watched the dancers. "Let not thy left hand know what thy right hand doeth," is another rule closely following the above in the same chapter. When a man with his right hand lays a ten-dollar bill on the altar for the pleasure of escorting a beautiful woman to a charity ball, the left hand must take great delight in what the right hand doeth. Again the Master says, "Sell that ye have and give alms." If this rule were applied to the gowns, the jewelry, and the decorations displayed at a charity ball, what a sum of money could be realized for the poor! The money spent for Oriental silks, Irish laces, and la France roses, would amount to a sum very much larger than that actually realized for charity. Once more the Bible says, "Ye cannot serve God and Mammon." If a charity ball is anything less than serving both, then why not give all to the poor and forego the pleasures of the ball? If ever Christ's reminder of the presence of the poor appealed to us, it does this winter. Knowing that thousands of men, women and children are cold, hungry and homeless, how can Christian women array themselves in costly gowns, bedeck themselves with necklaces and garlands, and then give themselves up to the revelry of a public dance under the miserable pretense of charity?

One of the great objects of the ministry to the poor, outside of immediate relief, is to draw them to ourselves in bonds of love and sympathy. It occurs to us that if perchance some poor, deserted woman should read in the morning paper that "Miss—— appeared at the charity ball in a beautiful white silk gown, bedecked with gold stars and trimmed with lace, that she carried a bouquet of Jacquenot roses and wore a necklace of diamonds," the wretched creature would not feel very kindly towards her charitable (?) sister. At one of these balls recently, the dancers marched to the dancing floor along rustic scenes, under arches covered with southern smilax and studded with camellias and carnations." In the name of all that's noble and good, why did these dancers not march to the homes of the poor and needy and meet them, not as another race, but as brethren? There is a great gulf between a fashionable ball room and the home of the destitute; across this no love and sympathy can possibly pass. What sunshine those roses and lilies and tulips and hyacinths would have brought into many a dark home, had they been taken there. Such a march would have found favor among the angels in Heaven!

An ill-paid clergyman called upon his deacon for an increase of salary. "Salary," said the deacon, "I thought you worked for souls." "So I do," said the minister, "but I cannot eat souls."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M FRETZ, A. S. SHELLY. } Publication Committee.

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Baily, Berks county, Pa.

QUAKERTOWN, PA., MARCH, 1894.

A correspondent from Pulaski, Iowa, writing to our German paper, the *Bundesbote*, gives expression to some thoughts which are worth repeating. We commend them especially to those of our readers who are inclined to take it easy in their church relations, being negligent in those things which concern their spiritual life and growth. The writer having stated that they have Sunday-school and preaching services *every* Sunday, says: We can not conceive why many congregations have services only *once* in *two* weeks, and why Sunday-schools should be closed during the winter; for just as we need our material food daily for the sustenance of our bodily strength, so we need the spiritual food every Sabbath that our spiritual strength may not only be sustained but that we may grow and increase in our spiritual stature. The Lord blessed every Sabbath and commanded to hallow it. "Who then is a faithful and wise servent whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Should not every Sunday be the right time? And should the winter season be any less the right time than the summer? If the Sunday school is something good why close it in winter, and if it is not a good thing why have it in summer? Very earnest are the words of God spoken by the prophet Jeremiah, "Cursed be he that doeth the work of the Lord deceitfully (negligently)."

OUR NATIONAL JUDGMENT.

In a recent Monday Lecture by Joseph Cook, in Boston, he discussed the unemployed. After alluding to immigration, the tariff question, the liquor traffic, overproduction, etc., and drawing practical lessons from the history of God's people in the old dispensation, and of the slave trade in our own country he winds up as follows: Selfishness and greed are eating at the heart of our nation. Capitalists accumulate colossal fortunes, with a heartless disregard to the rights of men or the glory of God. Laborers combine and strike, without reference to the interests of their employers, their families or society, and in utter disregard of the law of God. Men form secret, oath bound lodges, which consume the time and means belonging to the home and the church, and set at naught the authority and law of God. The voting society has become so frivolous and so destitute of a sense of obligation, that one-tenth of the votes are sold to the highest bidder; and for the sake of a change the great majority will vote into power principles that jeopardize their own interests.

If this distress brings us to ourselves, we will put away our folly. If we humble ourselves under the mighty hand of God, he will lift us up. If we fall down before our New Testament Joseph, he will open his store-house and satisfy our every want. If we honor the King, he will bless us with the blessings of heaven above and of the earth beneath. Let the liquor traffic be abolished, let railroad trains, the U. S. mail, and Sunday newspapers, be discontinued on the Sabbath, let all secret oath-bound societies be prohibited, and let our nation acknowledge Christ as the Ruler of nations, and His law as supreme in national affairs, and at once prosperity will return and increase; our churches will be filled with devout worshippers, and all will say: "*Blessed is the nation whose God is the Lord.*"

F.

NOTES FROM VARIOUS POINTS.

At Lehigh, Kansas, a small town some ten miles north of Newton, regular services have been started in a school house, and a Sunday-school organized by members of our church who have settled in and around the town.

Bro. W. S. Gottshall spent several weeks during the month of January in the congregations at Clarence Centre and Niagara Falls, N. Y. Services were held every evening which were well attended considering the unfavorable state of the weather and the roads. Several persons were added to the Lord and His people were strengthened in their faith, and in their interest and zeal for His cause.

The congregation at Pulaska, Iowa, has an active Young People's Society which is doing a good work for the young and for the whole congregation.

A Young People's Society has been organized in the Upper Milford congregation. Several young people of other churches in the vicinity assist in the good work.

A SCARCITY OF PROVISIONS AT OUR CANTONMENT MISSION SCHOOL.

On account of the drought prevalent at many places in the West during last summer, which also extended to our mission station at Cantonment, there is, as we are told, a scarcity of some of the necessary provisions at our Cantonment Mission School. Not that an actual need exists, but there is not the desired variety of things to draw from for the table. Potatoes are very scarce and high in price, dried fruit and vegetables can hardly be got, and so the dear sisters, whose lot it is to provide meals for from 70–80 persons three times every day, are almost wholly restricted to the use of bread and meat. How encouraging to them it would be, if some things as dried fruit, potatoes, and vegetables could be sent them! It is true, to send these articles from a great distance would cost much freight, in some cases perhaps as much as the articles are worth, and the question may arise, why not send the money and let them buy the articles there? This in some cases might be the better plan, but in others it would not do any good, as the articles can not be obtained even if they have the money to buy them. Our object in writing this is to remind the readers of the MENNONITE that there is a need of some of the necessaries of life at our Mission School at Cantonment, and that if there are those who feel like helping to supply this need by sending some of these needed articles, to assure them that their contributions will be gratefully accepted, and be an encouragement to our workers.

A. B. SHELLY,
Sec. Men. Mission Board.

GOOD NEWS FROM PHILADELPHIA.

A mission has just been begun by the combined efforts of the First Mennonite Sunday-school and the mission committee of the C. E. Society. On Friday evening, February 9th, the first meeting took place in the little stone chapel on Janney street below Clearfield, in the suburb of Kensington. This chapel was built about ten years ago by missionary workers, and a thriving Sunday school, numbering at one time as many as 125 children, was continued until recently. Difficulties then arose, and the Sunday school was discontinued, until revived by our people. On the above Friday night, our pastor, N. B. Grubb, rededicated it to God.

On the following Sunday, February 11th, another meeting was held, a number of addresses were made, and the list of the children enrolled numbered 69. On Sunday, February 18, this number was increased to 77. At this meeting, the Sunday-school was formally organized, including the arrangement of classes. In a short time regular preaching services will be begun, and this at the earnest solicitation of the community. The Sunday-school will always be in session on Sunday afternoons, and the services very probably in the evening. Quite an interest seems to be taken in this work, by the people whom it is intended to benefit. The building has been painted in the inside and papered, and two-hundred chairs have been furnished, making it a pleasant meeting-place for the Lord's work. The school will be known as the Second Mennonite Sunday-school.

This is decidedly a step forward on the part of our church,—a step that had long been in contemplation. Now that we have begun this work and thus far, have been successful, it is an incentive and an inspiration to us to widen our field of missionary work and to continue in this kind of well-doing without ceasing.

H. G. A.

MINISTERS' CONFERENCE.

Minutes of meeting held at West Swamp Church, Tuesday, January 23, 1894.

The opening devotional exercises were conducted by J. S. Moyer by the use of hymns 77 and 214, reading of 1 Timothy 1 chapter, and prayer.

The ministerial brethren present were the following, and all took active part in the discussion of the papers read, viz: A. B. Shelly, A. M. Fretz, A. S. Shelly, N. B. Grubb, J. S. Moyer and John H. Oberholtzer.

A. B. Shelly, who was appointed Chairman at the last meeting, presided. N. B. Grubb was elected secretary.

Papers were read by the brethren appointed and lively discussions followed. The conference was fairly well attended by laymen and quite an interest was manifested by all present.

From the entire proceedings the conclusion can be drawn that we need more personal, aggressive, consecrated effort for the spread of the Gospel and the building of the Master's Kingdom, within and without. As the papers read are expected to be published we do not consider it proper to encroach upon valuable space with an outline of them.

The next meeting will be held at Souderton in May, 1894, in connection with the Eastern District Conference, the program to be erranged and subjects assigned by A. M. Fretz.

N. B. GRUBB,
Recording Secretary.

REPORT OF HOME MISSIONARY J. B. BAER.

To the Committee on Home Missions.

Beloved Brethren,—Owing to continued, pressing work, my report to you was this time delayed until now. Several days ago I arrived safe at home again. The past year, during which I was at home less than one month, has again been one of varied experiences, bringing us much both of joy and encouragement as well as of discouragement and grief. Joy and sorrow keep alternating in this changing life of ours. Through another year the Lord has helped and sustained us. Many who have stood near us in our work, the Lord has called away, while His hand has still been over us by day and by night averting from us many a danger both known and unknown to us.

Almost without interruption I could continue active in the work to which I have been called. How very varied our experiences in this work! But this could not well be otherwise. Once we find too much of superficial, sensual, sensational Christianity, and then again much too much cold, unfeeling formality. How many we find who know nothing and want to know nothing of a quickening into new life in God, and who look with suspicion and disfavor upon more earnest work for the Lord! And again, how many there are who, impelled by egotism and self-interest, seek to return to their own selfish account the earnest spirit which may have been awakened by the faithful and self sacrificing labors of others! But yet, how many do we meet, who are faithfully and unselfishly trying to serve the Lord, responding to the movings of the Spirit and following as the Lord may lead, contented and happy if only souls are saved and the glory of the Lord manifested. On the whole, I think, that never in my experience and observation has there been such a general endeavor after more earnest spiritual life, and a call for help from so many places as for the last while past. Increasing in number and earnestness are the voices arising here and there in the various branches of our church, indicating a longing and seeking after that which makes for salvation and peace. It is significant that many a faithful member in the congregations asks,—Why is it that not much more work is done among our people? Is it not worth as much before God to save a soul here as anywhere?

True we may say that something indeed is being done; but what is the little that we do in comparison with the pressing needs and the manifold calls that come to us? Yet how the Lord does look upon our weak endeavors we were permitted to experience during the past months. In our united efforts he has shown us how graciously he blesses his word and work, so that many who had gone astray could be brought back, the cold and indifferent warmed by the fire of heavenly love, and the penitent led to find forgiveness and peace in the blood of the Lamb. We were privileged to witness how in many a night of suffering and sorrow the Lord entered, shedding upon those entering the valley of the shadow of death, the light of eternal life, and giving to those remaining new measures of a sure and abiding hope. And oh! what a gracious work the Lord has entrusted to us, that we may be ministers of such blessings, to commend unto others and share with them the saving truths and gracious possessions vouchsafed to us. And how many an earnest prayer of sympathizing brethren and sisters has been answered; how many a gift given out of love to the Lord for this cause has helped to secure unfading possessions in a better world; and how much of the fruit of our sowing in tears is developing quietly, hidden from our eyes,—fruits that will ripen into a harvest only in later years or in eternity. May the Lord give us all grace to continue in his service following in his footsteps unto the end.

Again, it is with gratitude toward God that we recognize among our people an awakening of the *esprit de corps*, the spirit of common interest and united work for the Master. More and more the fact finds recognition that the more we labor with united efforts in the work entrusted to us, the better will we be able to accomplish God's object with us in the world. Here and there our ministers have offered up their time and service in the work of mutual helpfulness and upbuilding. We are thankful for this and hope that in the future more may be done in this line. The Lord also keeps opening the doors for us, and from this extended field of labor there come new and earnest calls for our help.

We also note with gratitude that in several congregations where in an unguarded moment a bitter root had sprung up and the enemy had succeeded to sow the seeds of discord, the Spirit of the Lord, after hours of deep humiliation, gave hearts of reconciliation and granted peace. How true, how earnest the words of the sister who out of a heart full of sorrow said to her minister: "How can you preach peace and reconciliation while you among yourselves live unreconciled and in discord? What shall become of us and the congregation? How many souls will be lost on account of you? How will you stand thus in eternity and make answer before the Judgment seat of God? Oh, how our hearts are burdened by this condition of things!" "Our minister," says a brother regretfully, "has not come into our house for years, and the last time he did come to us it was only in the hope and for the purpose of concluding a profitable business transaction. In that he could spend the whole day, but not a word of comfort and of that which concerned our spiritual welfare to speak to us. Moreover, that would have been more that could be expected of him. What one does not possess himself he can not communicate to others." "It is a lamentable fact," says another member, "but only too true, that our ministers have preached against each other. In this way they want to deal each other blows—but oh for our poor congregation crippled and beaten to death!"

Do we write this in the spirit of passing judgment upon others? Far from it. The Lord knows how many a night through wakeful hours our prayers with those of many others have been sent to the throne of mercy, pleading that where such sorrowful conditions exist to the hindrance of the Lord's work, preventing the blessings which he so longs to bestow,—that there the Lord might give grace for repentance and peace into a new life. The Lord, who has been faithful to his promises in times past, hearing the prayers of his children and granting times of refreshing, will yet hear and answer the cry of his people and send a gracious revival, that the voice of rejoicing and salvation shall be in the tabernacles of the righteous.

We rejoice to be able to report that the congregations at Wisner, Nebraska, and Colfax, Washington, have been fully organized and that Brother Hege of the former and Brother Aeschliman of the latter have been unanimously called to be their ministers. The faithfulness and the earnest endeavors of our brethren and sisters in both places where for a number of years they have maintained Sunday-schools and in devotional meetings have sought to build one another up in the faith, have been crowned with blessings from the Lord, and their constant desire for a regularly organized congregation has at last been fulfilled. We have yet quite a number of such outlying stations, in country districts and in towns and cities, which count on our assistance and which need and deserve help. May the Lord likewise in these places move his people to a faithful and grateful use of the talents bestowed. May he call and send forth more laborers into the great work, and give us wisdom and zeal that his work may be blessed and prosper among us.

During the past year our work extended over more than seventy different congregations and outlying stations. Besides the public services, we made many family visits and calls, where coming into personal contact with many a suffering and seeking soul, we could point them to Him who is a very present help in time of trouble and a Saviour unto eternal life. According to circumstances and ability, we had in some places for a shorter in other places for a longer time often every day and on Sundays three times preaching services. On the whole, the attendance of the people was very good, so that at most places we could have full meetings. In many ways we could experience the gracious presence and help of the Lord. The gracious work of his Spirit we were often permitted to feel in our midst. May the Lord, who has begun his work among us, speed it further to his honor and the glory of his name. To the many friends, brethren, and sisters who have so faithfully assisted in the Lord's cause, and with whom we have shared so many joys and sorrows—to them we would express our gratitude. The Lord requite their labors of love with heavenly blessings.

With loving greetings, Yours,

January, 1894. J. B. BAER.

NOTES FROM OUR MISSIONFIED.

We again present to our readers extracts from a few of the Quarterly Reports of our mission-workers. Brother Whiteshield speaks in encouraging tones of the good progress his pupils are making and of the interest the old Indians manifest in our school and missionwork. We heartily join in the hope and prayer with which brother W. closes his report. The extracts from brother Petter's report will no doubt be read with interest by all. It shows us how the Cheyennes are brought to the point of deciding either for or against Christ. May brother's request for prayers for these poor Indians find a ready response among our churches and missionfriends. "The effectual, fervent prayer of a righteous man availeth much."

We are in receipt of a very interesting report of Rev. H. R. Voth, of our missionwork among the Moqui Indians in Arizona. Brother Voth, who, as was stated in our last issus, was for some time seriously unwell, has now in so far recovered from his sickness, that he can persue his labors again. A piece of land (40 acres) has been allotted by the allotment agent to our mission, and it is expected that the contemplated missionhonse, towards which the *Philadelphia Woman's Indian Association* has donated $500, will be erected as soon as the weather will permit and the necessary material can be procured. Extracts from brother Voth's report will follow in a subsequent number of the MENNONITE.

MISSION DEPARTMENT.

EXTRACTS FROM MISSIONARY PETTER'S REPORT.

During the past year our principal aim was to acquaint ourselves with the religious ideas and spiritual necessities of our Indians. From their dances and various other ceremonies we learn, that our Cheyennes are a truly religious people; but their religion has not yet grasped that one thing after which all mankind is, either consciously or unconsciously, seeking. During the past year they have put forth special efforts in their religious ceremonies. Superstition and witchcraft were enlivened and refreshed. But all was transient and of but short duration. Their exertions proved to be of no avail to them. The consequence thereof is an inner discontent. Their "Messiah Dances" have lost their former popularity and those participating in them do not advocate their "Messiah ideas" with the same amount of confidence as before. A clearing away of some of the old heathenish customs has found many advocates among the Cheyennes, during the past year. Old "war-, scalp- and sundances," the "great medicine," and many other things were brought forth, but without giving them any visible satisfaction. Oftentimes when we visited their imaginary worship they would proudly say: "See, how zealous we are! How much we offer!" If we then told them, that their worship was not acceptable to God, they would answer: "God has given the Whites one mode of worship, but *us* he has given a different one." Now, when they are hungry, and cold, and many of them sick, I tell them: "Why are you so unhappy, hungry, sick and without peace? Why does not your God help you? My God is my helper." It puts them to thinking, and I have learned that they begin to ask themselves, whether they would not better give up their ceremonies entirely, and begin to pray to God in the proper manner. This subject was even touched upon in one of their late councils, being introduced by one of their principal priests. This authorizes me to say, that our Cheyennes are beginning to be dissatified with their religion. Of this individual ones testify in their outward living. Everything, they say, is against them. They complain about many things. They accuse one another, and get angry with one another. This unrest and dissatisfaction we delight to see, knowing, that it may cause them to "despair in themselves," and lead them to repentance and the acceptance of Christ. This will be the case if our Mission churches will earnestly unite in praying for these our poor Indians. May their present dissatisfaction be superseded by mourning over their sins, and thus they too will experience the truth of the words of our Master: "Blessed are they that mourn, for they shall be comforted."

Our object was, during the early part of the past quarter, to visit the Cheyennes at the Washita. But a heavy rain set in at the time and swelled the South Canadian so as to make it impassable. Our contemplated visit had therefore to be relinguished. We soon learned however that nearly all of the Washita Cheyennes were at Darlington and were on the point of coming to the vicinity of the Red Hills, to be present at a "Sundance" held by the Arapahoes. Instead of going to the Washita, as we had intended, we then went to Garden Plain, and for nearly three weeks made our home with the brethren J. Horsh and J. S. Krehbiel. From here we visited the Cheyennes encamped in the immediate vicinity. At first there were only a few Cheyennes from Cantonment there. Then came those from the Washita, and at last those from Darlington. As they had only come to view the dance of the Arapahoes, they were in general quiet, good natured, and ready to hear the Word of God. This afforded us a good opportunity to tell all these Cheyennes, who at other times are much scattered apart, at the same time of our Lord and Savior. Towards the end of October we again returned to our "tent home" at Cantonment. Two weeks later we left our tent and moved in the new missionhouse. We had learned to feel at home in our tent, and had received so many blessings and learned so many things while living there, that we left it with a feeling of regret, although the new house was very welcome and acceptable to us. Our tent still remains at its place in the camp, and our object is ere long to make use of it as a place for holding religious meetings with the Indians.

During the months of November and December many Cheyennes came to us, some to converse with us about their children, others to obtain medicine, and others again merely to pay us visits. During November especially a great many came to visit us, it being the time when the Cheyennes had their "Sundance" at this place. This was the second one they held this year and the *third* one of the kind we saw. Generally they hold these dances during the summer when the weather is warm, and when they have branches with leaves on to construct their "sunhats." Those participating in the dance, about 30 or more, are almost naked, and for 3 to 4 days they neither eat nor drink. This time it was cold, exceedingly so to stand almost motionless for four days, with barely any clothes on their bodies, and with very little shelter against the cold wind! It is true, they had selected a somewhat sheltered place, but during the nights and in the early mornings the cold was pungent. As I came to the place early one morning, as the rising sun was just pouring his rays over the great camp in which nearly all the Cheyennes were gathered, it was so cold, that I could hardly keep warm with my heavy overcoat on. The camp was formed in the shape of a horseshoe and was surrounded by timber. Everything was quiet. The blue smoke over the tops of the trees told, that most of the Indians were at home A few of them, however were standing around the place where the dance was held, wrapped in their blankets. In the "Sunhut" the priests were performing some of their superstitious ceremonies in a solemn manner, while the dancers, painted yellow, with but a single indispensable piece of apparel around them, stood there like so many marble statues. Their countenances were blue with the cold, but there they stood, without hardly moving a muscle. Here and there was one and another who could not keep his teeth from chattering. In the afternoon we were there again. The air was somewhat warmer, but it was still quite cold, and now the dancers shaked from head to foot; they could no longer conceal the chattering of their teeth.

The "Sundance" being concluded, they had some old "War-dances," and other superstitious ceremonies, after which they broke up, some starting for home and others to go on a deer hunt. These poor, benighted Indians! They mean to make it well. They manifest more zeal and selfdenial in serving the devil than many Christians do in the service of their God! But their zeal is without knowledge. Now, after they have not accomplished anything by their imagined worship, I can tell them, how I recognize and praise their zeal and earnestness; that they seek to serve God; but that they do it not with the devotion of heart which God desires and which alone is acceptable in His sight.— —.

On Christmas we had a great number of Indians, mostly Cheyennes, with us. Many had to stand outside and about 50 were in the halls. The school room was packed full, and the Whites had to crowd themselves in the best way they could. The Indians have not forgotten this evening, and we trust that it may prove a permanent blessing to them!

REPORT OF W. H. WHITESHIELD, TEACHER AT CANTONMENT.

Cantonment, O. K., Jan. 10, 1894.

To the Board of Mennonite Missions.

Brethren:—Believing that the reports of Supt. Weiss, Mr. H. J. Kliewer and the Missionaries of Cantonment have given the Board all the necessary information concerning the beginning, the present state and the future prosperity of our mission school at this place, you will allow me to tell you something about my own pupils.

About the 16th of November I came on to the Mission as a teacher, and I have never regretted that I did so. Nearly all of my pupils are beginners. It has been a great pleasure to me to observe that the children are so willing to be taught. They are very anxious to know what they are wanted to do in school. They obey cheerfully and can be heard from without reciting their lessons as merrily as ever a bird can sing its song. They seem to be contended and are always happy whether in or out of school.

It must be understood that Indian children, fresh from the camps are, as a rule, very hard to govern and much cannot be expected of them for so short a time, and yet they have made a wonderful progress. Now that they have begun, they seem determined to go on till they shall have mastered every branch of useful education.

Most of the pupils have been in school about eight weeks at the longest, some have not been in more then four weeks. The parents of the children are very friendly to the Mission. I have heard them talking to their children, encouraging them about their school work. They are beginning to awake to the fact that they must have their children educated and properly brought up and be prepared for future usefulness in life.

The Cheyennes are beginning to know that they have a need of a Saviour. They want their children to be educated where they can be taught of "*Jesus who loves all mankind.*" Brethren here is your opportunity.

While I delight in teaching these children the Alphabet, I have often been happy to tell them of the "story of Jesus and his love."

Let us hope one and all, that soon the time may come when these my people may be brought to the saving knowledge of Jesus Christ.

I am, very Respectfully Yours in the cause,

W. H. WHITESHIELD.

Another effort is being made to again start a mission school at Darlington. And as the agent at Darlington has kindly offered his assistance in procuring children for this school it is hoped that the school might be put in operation again. The school was to be opened a week or two ago. Whether they succeeded in procuring a requisite number of pupils or not, we have not yet been informed.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS

The man who gets the most good out of a good sermon is the one who is willing to live it. The only truly rich people are those who give up all for Christ.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 9.—March 4th.

SELLING THE BIRTHRIGHT.—Gen. 25: 27-34.

Line of Thought.—Our spiritual birthrights should be highly prized.

Concerning the chief characters of this lesson—Esau and Jacob, we learn that the former was a sort of a reckless roving character. He lived, as is often said of many in our day—"from hand to mouth." When game or provisions were plenty he was lavish in its use and distribution, when his supply was gone he was in want. That he might not starve he would sacrifice anything. Jacob was just the opposite. He was the home boy. The chief companion of his mother. In his starving condition, Esau the first-born gave up to his brother, for a mess of pottage, his title to all the land of Canaan, and to the promise to Abraham and his seed. Oh, how great his anguish when in after years he fully realized his bargain. How many are suffering a far greater loss in disregarding their spiritual privileges and blessings, selling their spiritual birthright for a mess of pottage—lust of the eyes, lust of the flesh, pride of life, death and loss of eternal life! Oh that we might more highly prize our high calling of God in Christ and seek to win and keep the title clear to mansions in the skies!

Lesson 10.—March 11th.

JACOB AT BETHEL.—Gen. 28: 10-22.

Line of Thought.—God who is over all, is always with us.

Jacob a young man left his home, with the birthright blessing, but to journey alone in a strange country. Many a young man leaves his home in the same way; let him strive to have God with him, as had Jacob. And let him remember that God reveals himself, not only to the holiest, but to all who, despite human imperfections, honestly and earnestly seek him. PRACTICAL LESSONS: 1. *God often reveals himself in our darkest hours.* Jacob found the Lord near when he least expected Him. So it is often when clouds of trouble make all seem very dark that we can see God most clearly. 2. *To have God with us is best of all.* Jacob was separated from his friends and familiar surroundings before he thought much about God; but just now when thus alone, he found the best time to commune with God and realize the full value of his precious promises. 3. *We should mark our mercies with monuments.* Special gifts and blessings should be marked with special monuments. 4. *We should give systematically and proportionately.* A due proportion of all our income should be set aside for God. A tenth was the Mosaic law as well as the willing promise of Jacob. It is a most excellent plan for Christians to set apart the tenth for God, and beyond that give special offerings as God prospers them.

Lesson 11.—March 18th.

WINE IS A MOCKER.—Prov. 20: 1-7.

Line of Thought.—God should be over our appetites and inclinations.

A very short lesson, but containing very important truths. 1. "*Wine is a mocker.*" Wine is here personified as a frivolous and impudent person who sets at naught and scoffs at religion, piety and morals. How true! Where wine or any strong drink rules, religion and piety become objects of derision. It is a mocker, because it allures the weak; it deceives the unwary: it brings ruin on its votaries. 2. "*Strong drink is raging.*" Like a raging wild beast it seeks to destroy, and destroys without mercy. 3. v. 2. To arouse the displeasure of those in authorities by transgression of the just and necessary laws of the land is to invite personal danger. 4. v. 3. It is better and more honorable to be wronged than to do wrong; to forgive an injury and drop a quarrel than to seek revenge. 5. He who will not work in season, will have nothing to reap when reaping time comes. 6. v. 5. Counsel is a deep well. True wisdom is deep seated. The truly wise man is not apt to be very talkative, and give his counsel unasked. Wisdom will draw out wisdom. 7. v. 6. The next worse than ignorance is conceit. Idiots may be taught to philosophize; donkeys to forego thistles; but you can't drive common sense into the head of a conceited person. The truly good and faithful are not discovered by their noise, but must be found, often found for want of it, v. 7. What a beautiful close of this lesson. The just man does not *alone* live and walk justly. His children will be blessed after him.

Lesson 12.—March 25th.

REVIEW.—GOD OVER ALL.

GOLDEN TEXT.—*I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.*—Matt. 22: 32.

The review *Golden Text* calls attention to God as the central thought of these lessons. The *Line of Thought* asserts God to be supreme. With this connected theme we arrange these lessons as follows:

Les. 1.—The eternal GOD. God existed before the universe and elements had beginning.

Les. 2.—A gracious GOD, swift to mark and punish sin, but offers grace with the punishment.

Les. 3.—An all-seeing GOD, noting Abel's death and Cain's sin.

Les. 4.—A merciful GOD, promising favor to the earth which he has made.

Les. 5.—A sovereign GOD, making choice of a nation to be his own.

Les. 6.—A faithful GOD, keeping his covenant and promises to his people.

Les. 7.—A just GOD, executing judgment on the incorrigibly wicked.

Les. 8.—A rewarding GOD, bestowing abundant recompense to Abraham's faith.

Les. 9.—A discerning GOD, looking into, and knowing the choice of our hearts.

Les. 10.—A present GOD, living in communion with the soul that seeks him.

Les. 11.—A blessing-bestowing GOD; blessing those who through temperance, industry and uprightness are found worthy.

THE YOUNG PEOPLE.

STOP AND THINK.

My boy, when they ask you to drink,
Stop and think.
Just think of the danger ahead;
Of the hearts that in sorrow have bled,
O'er hopes that were drown'd in the bowl,
Filled with death for the body and soul.

Yes, when you are tempted to drink,
Stop and think
Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of woe.
And spurn back the tempter with "No!"

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

MARCH 4.—*Our birthrights and how they are lost.* Rom. 8: 12-17; 31-39.

1. We have them through spiritual birth-regeneration.
2. Are assured by the witness of the Holy Spirit.
3. Through them we are accounted heirs of God.
4. We lose them by selling them for sin's service, and by departing from the love of God in Christ.

MARCH 11.—*Systematic beneficence—why, and how much.*—Mal. 3: 7-12.

1. It is God's law and meets with his approval.
2. He gives great promises of blessings to the same
3. At least the tenth; or in some other plan proportionate to God's blessings.

MARCH 18.—*Taming the Tongue.*—James 3: 2-12.

1. An evil tongue connected with a wicked heart cannot be tamed.
2. The heart must be changed and the tongue will come right.
3. True wisdom often speaks most in silence.

MARCH. 25.—*What is Christ's life doing for you?* 2 Tim. 2: 1-13.

1. Giving newness of life in Christ.
2. Making strong in grace and ability.
3. Bear up in trials and sufferings.

This is what Rev. David James Burrell, pastor of the Collegiate Reformed Chnrch, New York, has to say in the Golden Rule concerning *Christian Endeavor Interdenominational Fellowship:* I do not believe that all the bodies of Christendom will ever be brought together into an organic union. This would be in advance of one of the laws of nature, which we used to recognize when we wrote in our copy books, "Many men of many minds." But I do believe that all denominations of believers are coming nearer to each other in the spirit of co-operation and fellowship in the Gospel of Christ. The Endeavor plan is to be commended most highly, because it is not undenominational, but interdenominational. It recognizes the divisional lines, but proposes a kindly interchange of thought and service. This is sensible church union. Fences make good neighbors, but there should be no barbed-wire in this fence; and they should be kept so low that men of different denominations may shake hands across them and say, "Good-morning, friend." Wherefore I give to the interdenominational work of the Endeavor Society a most hearty God-speed.

The Schuylkill Valley, Pa., C. E. Union has a very zealous and proficient President in the person of Rev. E. Clark Hibschman, of Trappe Reformed church. On the evening of Feb. 8th, the society of Zion Mennonite church, of Souderton, had a general meeting and song service, preparatory to the quarterly convention of this union on the 15th, at Lansdale. Mr. Hibschman was present and addressed the audience on Christian Endeavor work, speaking particularly on the pledge.

The C. E. convention of the Schuylkill Valley Union on February 15, at Lansdale, Pa., was in every way a good one. In the afternoon session the large auditorium of the M. E. Church was packed full and in the evening this was true of the spacious music hall. Inspiring C. E. addresses were made by Pres. of Union E. C. Hibshman, on general work; by Lewis S. Lee, of Philadelphia, on "Foreign Mission Work;" by Lewis Carty, of Pottstown, on "Personal work in winning Souls;" and by Chas. Roads, State President, on the Christian Endeavor's five talents. After his address, Mr. Roads led the closing consecration service, which was very freely participated in, and no doubt left a lasting impression and blessing for the large audience.

MARRIAGES.

STAUFFER—MOYER.—On February 7, 1894, by A. B. Shelly, John M. Stauffer and Lizzie G. Moyer, both of Milford, Bucks county, Pa.

BLEAM—BEIDLER.—On February 13, 1894, in Philadelphia, by N. B. Grubb, Levi T. Bleam to Miss Myra Beidler, all of Philadelphia.

HELLER—BERGEY.—On February 15, 1894, in Philadelphia, by N. B. Grubb, Jesse B. Heiler to Miss Carrie Bergey, all of Philadelphia.

MYERS—ROSENBERGER.—On February 17, '94, by Rev. Allen M. Fretz, at the house of the groom's parents, in Bedminster, Bucks Co., Pa., Lamech F. Myers and Fannie Rosenberger.

ALBRIGHT—MYERS.—On February 17, 1894, by Rev. Allen M. Fretz, at the house of the bride's parents, Jonas S. Myers, in Bedminster, Bucks county, Pa., Oliver H. Albright, of Philadelphia, to Sallie Myers.

DEATHS.

CHRISTMAN.—On January 23, 1894, in Philadelphia, of dropsy, Percival Christmas, aged 42 years. Funeral services by Rev. Zartman and N. B. Grubb. Interment at Sumneytown, Pa.

BECHTEL.—On January 28, 1894, at Gabelsville, Pa., of general debility and old age, Jacob B. Bechtel, aged 81 yrs., 6 mos. and 3 days. The remains of the aged brother were buried in the Mennonite graveyard at Boyertown, in the presence of a very large audience. Funeral services were conducted at the house by A. H. Gottschall, and at the Boyertown Reformed church by N. B. Grubb, who preached from John 14: 1-6.

DETWEILER.—On January 30, 1894, near Souderton, Pa., John D. Detweiler, aged 78 yrs., 10 mos. and 11 days. Interment on Feb. 3d, at the Rockhill Mennonite church. Services at the house by Joseph Detweiler of the River Brethren church and A. B. Shelly, and at the church by Allen M. Fretz assisted by A. B. Shelly. Text: Rev. 7: 15. The deceased was a faithful member of the Branch congregation of the Eastern District Conference, and for a number of years deacon of the same. When the new congregation was organized at Souderton he became a member of the same with which the privelege was granted him to twice commune.

BISSINGER.—On February 2, 1894, near Dublin, Pa., Luke Sabastian Bissinger, aged 59 yrs., 3 mos. and 26 days. Interment on the 7th at Deep Run. Services by Allen M. Fretz. Text: John 6: 68. The deceased was born in Tiefen Brunnen, Baden, Germany, was twice married, and had 19 children. He leaves a widow and 12 children.

SNYDER.—On February 3, 1894, in Philadelphia, George Harold, twin son of Andrew and Josephine Snyder, aged 1 year and 21 days. Funeral services by N. B. Grubb. Interment in Ivy Hill cemetery.

CAWLY.—On February 5, 1894, near Steinsburg, Pa., Eli Cawly, aged 67 yrs., 3 mos. and 19 days. Buried at Trinity Reformed church, near Spinnerstown, on Feb. 9th. Funeral services conducted by A. B. Shelly and C. E. Schaeffer.

BENNER.—On Febrnary 7, 1894, near Steinsburg, Pa., widow Mary Benner, nee Moyer, aged 87 yrs., 9 mos. and 9 days. Interment at Trinity Reformed church, near Spinnerstown, on Feb. 13th. Funeral services were held by J. A. Beidler and A. B. Shelly.

WEISS.—On February 12, 1894, in Philadelphia, suddenly, Samuel W. Weiss, aged 66 years and 27 days. Funeral services were held in First Mennonite church, on the evening of Febr. 16th, by N. B. Grubb. Interment the next day at West Swamp, when the services were conducted by A. B. Shelly and N. B. Grubb. Bro. Weiss has been a member of the Mennonite church for 46 years and for 18 years has been connected with the congregation in Philadelphia, where he was honored and loved by all who knew him.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the months of December and January.

GENERAL FUND.—Sewing Circle of Zion'g cong. Ia., $2.70; Deep Run cong. Pa., $9.84; Souderton, Pa., cong., $7.54; Salem cong., Dalton, O., $12.94; Bruderthal cong., Kan., $49.00; Women's Society, Summerfield, Ill., $55.00; Mary Conrad, Salem, Oregon, $5.00; collection at Wedding of David Voth and Katie Krehbiel, $6.00; Johannesthal Sunday-school, Christmas collection, $3.50; Theodor Nickell cong., Minn., $33.77; Summerfield, Ill., cong., $29.50; Philadelphia cong. $18.50; Bro. U. Hege, Reihen, Baden, Germany, $30.00; Noble, Ia., cong., $10.00; Berne, Ind., $12.94; from Bro. P., tithe money, $13.50; S. F. Sprunger, gifts from different persons, $1.50; Alexanderwohl cong., Kan., $75.00; Hoffnungsfeld cong Kan., $15.05; Moundridge cong., Kan., $33.17; Summerfield, Ill., Sunday-school, $19.65; a Mission friend, 35c.; Children of P. C. Suter, Pandora, Ohio, 60c.; A. Zurgueh, Bluffton, O., $8.00; Magdalena B. Geiger, $2.00; Hereford cong. Pa., $23.00; Hereford S. S., $12.00; Cong. at Henderson, Neb., $41.00; Bruderthal S. S., Kan., $72.14; Women's Indian Association of N. J., $175.00; West Swamp cong., Pa., $4.87; West Swamp, S. S. $18.70; East Swamp cong., $1.27; Saucon cong., Pa., 8.98; Springfield, Pa., cong. $5.80; H. L. Weiss, Berkeley Springs, W. Va., $5.00; Zion's S. S., Iowa, $8.75; collection at Conference Mission Festival, Pandora, O., $20.00; Festival of Women's Societies, Pandora, O., $33.33; Garden Township cong., Kan., $15.86; a mission friend, Newton, Kan., $2.80; Daniel Landis, Richland Centre, $5.00.

CANTONMENT BUILDING FUND.—From Mary and Barbara Stauffer, N. J., $14.00; First Johannesthal cong., Kan., $31.50; H. Weber, West Point, Ia., $15.55; a Bro. in Golem cong., Childstown, S. Dak.; $5.00; Anonymous, $10.00; Hillsboro cong., Kan., $16.00; Cong. at Berne, Ind., $259.25; Garden Township cong., Kan., $23.00; Garden Township Sewing circle, $22.00; Salem cong. S. Dak., $114.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

FOR HOME MISSION WORK.

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Gratefully acknowledged,
D. GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 7. QUAKERTOWN, PA., APRIL 1894. WHOLE No. 103.

GOD CALLS THEE HOME.

HOSEA 14: 1-7.

O weary, wayward heart;
Forsake thy sinful way.
From wickedness depart,
Return to God to-day.
No longer stay, no longer roam.
Benighted soul, God calls thee home.

No power from death can save,
No strength thy sin remove
But God alone, who gave
Redemption through his love.
Trust not the works thy hands have wrought,
Accept the grace which Christ has bought.

Rich blessings God extends.
He takes thy guilt away.
Unbounded love he sends.
Receive his gifts to-day.
With pleading tone, with tender voice,
He says to thee, make me thy choice.

Thy life shall be renewed,
Thy faith and hope made strong.
With grace divine imbued
Thou'lt sing the sweet new song.
Then God shall lead to mansions blest,
Eternal joy and peace and rest.

By a reader of THE MENNONITE.

THE GLORY THAT SHALL BE.

BY CLARA THWAITES.

Earth brings her parables of loss and gain
In boldest speech.
Yet heights sublime, which spirits shall attain,
She cannot reach.
Aerial whispers float o'er land and sea—
"It doth not yet appear what we shall be."

Her royal purples and her crowns of gold,
Her white attire,
The sceptered lilies, which her summers hold,
With flames afire—
All fail to show the glory we shall see—
'It doth not yet appear what we shall be."

Who, from unsightly bulb or slender root,
Could guess aright
The glory of the flower, the fern, the fruit,
In summer's height?
Through tremulous shadows voices call to me—
"It doth not yet appear what we shall be."

Triumphant guesses from the seer and sage
Through shadows dart
And tender meanings on the poet's page
Console the heart.
O songs prophetic! though sweet are ye,
"It doth not yet appear what we shall be."

BEGGING THE BODY OF JESUS.

Joseph of Arimathea was a good man, and yet he was afraid of the Jews; and so he never confessed his faith in Christ while Christ was living. But when he was dead, he went boldly to Pilate and asked for his sacred body. Perhaps it was remorse that made him so bold. Perhaps only one who had been secretly a friend could have secured this favor, and saved the body from further outrage. Perhaps Joseph's nature was such that he was bold only in a sudden emergency,—as is shown much of the heroism of our nature in daily common life.

And yet, was it not pitiful that Joseph's boldness came so late? Touching service he rendered to the Master's body. Perhaps he saved it from the fires of Gehenna, to which, doubtless, were committed the bodies of the two thieves; and he gave it embalmment, and put it in his own unused tomb. All beautiful! But we can hardly help sadly saying: "O Joseph, if you had only shown some kindness to our Lord while he was yet living, when other men were speaking against him or forsaking him, we should honor you more! You missed your opportunity, or caught only at its departing skirts." And the lesson for us is this,—we must do good while we may. Who can tell how soon those whom we want to help will slip away from us, or we shall go, and leave them behind? We let the living go, unloved, unhonored, and then are inconsolable over their ashes. It is so in our use of the money we accumulate. We love to keep it a little longer; and so the young man whom we might help to an education, or start in business, or lift over a hard place, is no longer with us. We lose, too, one of life's joys. It is said of the late Governor Morgan of New York, that when, in his own mansion, he gave a hundred thousand dollars to Dr. William Adams, president of Union Theological Seminary, as he watched him drive away with the securities, he experienced a thrill of delight that all his business successes and all his public honors had never brought him. It was the turning point in his life. He was always afterwards a generous giver. The men who do good only after their death seem to me like Joseph of Arimathea as he begged the body of Jesus.

It is so of personal work to save men's souls. Our Sunday-school pupils, the members of our parish, slip away from us, and we say over their silent dust, "If I had only been more personal with this one, if I had got closer to him, he might have been saved." How often do ministers go to the death-bed of men on whom they had counted to exert some more potent influence next week or next month! And they look for them, and they are gone. That familiar story of Dr. Chalmer's stay in the house of a Scottish nobleman, and their charming social evening intercourse, with the stranger dying in the act of retiring, and the comment of the great Scottish preacher, "Never in my life before did I feel the meaning of the words, 'Be instant in season, out of season,'"—who can ever forget.

Then the application the subject has to words and acts of kindness among family friends. The Saviour said of the Jews that they persecuted and killed the prophets, and then built them magnificent sepulchers. It is a custom still observed. We criticise our public servants mercilessly while they are in office; but when they are dead, we lavish praise indiscriminate and fulsome. How much more just to say the kind things while they live, and how much better service should we get while doing so! No man ever reached a station so exalted as to make him insensible to praise or blame, and the best man would be vastly better, as well as happier, if we said the kind things we think. For we do think kind things. We say to ourselves: "Now, I ought to tell this man how well he is doing his work, how much the church, the public, the nation, owe him." But we neglect it, and when we take up the paper the next morning, he is dead. As Mrs. Preston says:

"If you have but a word of cheer,
Speak it while I am alive to hear."

Let us beware, too, lest, like Joseph, we lavish our love only on the bodies of our dear ones. It would be curious to know how often the costly pageantry of funerals is an unconfessed effort to set right some of life's wrongs, that seem so hideous in presence of death. How often, alas! men embalm a body that has enshrined a life that our neglect or coldness has made wretched. It is not always because men are bad, but thoughtless, or timid, or too mindful of public opinion, that they neglect a duty until the one to whom it is owed has passed beyond their reach.

"We have careful thought for the stranger
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lips with the curl impatient!
Ah, brow with the shade of scorn!
'Twere a cruel fate were the night too late
To undo the work of the morn!"

Sermon by Dr. Hamlin partly reported and enlarged upon by J. E. Rankin in S. S. Times.

EXQUISITE HAPPINESS.

Since Monday I have been excluding myself almost entirely from my prayers, and filling them with the wants of others. I never had such views of Christ's love for his people, and his intense willingness to heal their backslidings and crown them with loving-kindness; nor have I ever been more conscious of sympathy with him than in thus giving myself up to their concerns. "Look not every man on his own things, but every man also on the things of others." I have asked God to answer upon others all the prayers I have been offering up for myself hereto. What is sanctification? What but love? Surely, this is the way to make progress in holiness—to be forgetting self and remembering others. Paul seems to have had little to do with prayer for himself, but was ever entreating the churches to pray for him that his mouth might be opened. While he prays the Ephesians may know the love of Christ, he adds, with all saints, directing their desires to the interests of others. There is exquisite happiness in praying for saints, when we realize the love of Christ for them.—*Rev. Geo. Bowen.*

It is easy to present a front of courage and confidence when everything is favorable to the display of such a mood; but the time when courage and faith show to the best advantage is the season that sees discouragement in the faces, and reveals the disloyalty in the hearts, of others. Then your spirit should shine out brightly as a star in the darkness.—*Sel.*

ANTI-SECRECY CONVENTION.

Under the auspices of the Pennsylvania branch of the National Christian Association a convention was held in Philadelphia on Monday and Tuesday, February 26 and 27, with the object of throwing light upon "the hidden things of darkness" of the secret societies, and arousing Christian people in opposition to the lodge evil. The meetings were presided over by the state chairman, Rev. S. Collins, D. D., of Allegheny. Prominent among the speakers were Rev. David McAllister, D. D., of Pittsburg, Pa., Rev. H. H. George, D. D., of Washington, D. C., Rev. J. P. Stoddard, of Boston Mass., Rev. W. B. Stoddard, of Washington, D. C., Eastern Representative of the National Christian Association, Rev. Stephen Merritt, of New York City, Rev. J. H. Leeper, Mrs. A. E. Stoddard, of Boston, and Ezra McIntire also of Boston.

Rev. Merritt and M. McIntire had both formerly been Free Masons, having been far advanced in the different degrees of the order, and their testimony from personal experience fully corroborated the statements of Rev. J. P. Stoddard who gave minute descriptions of the rites and ceremonies and oaths of Masonry. The evil influences of secret societies were thus most vividly set forth, and to an unprejudiced mind could not fail to be convincing of the utter incompatibility of these institutions with Christianity.

Among the local speakers and participants were Rev. L. G. Jordan, Philadelphia, Rev. T. J. Wright, Reading, Rev. J. T. Cameron, Allentown, Rev. A. B. Shelly, Rev. A. M. Fretz, Rev. A. S. Shelly, Rev. T. T. Myers, Rev. J. E. Fitler, and others.

Rev. Jordan, who addressed the convention on Monday evening, spoke particularly on the numerous little societies which sprung up among his own race, the Negroes in the South, after the war. He characterized these lodges as often nothing more than a secret saloon where young men are led into vice. He also spoke of his successful stand against the secret lodges among his people in Philadelphia during his pastorate here.

Rev. Wright said: "I am connected with a church thoroughly opposed to the secret society evil, we can impossibly be faithful Christians and be connected with an institution that distinctly ignores Christ. Only one member of my mission is a member of a lodge and he is on the fence, and I hope ere long to be able to get him off."

Rev. Cameron said: "The religion of the lodge makes no distinction between the immoral man and the faithful Christian. It ignores Christ, and makes other religions as on an equality with the Christian religion. My church not only not allows any of its ministers to be lodge members, but also does not admit any lodge members into the church."

A number sympathizing with the object of the meeting but who could not be present sent communications extracts from a few of which are given below:

From N. B. Grubb, Phila:—"Let me assure you, brethren, that my sympathies are with you, and my prayers for the success of the cause. The stand taken by our church is well known. A series of nine reasons adopted by our conference and approved by the General Conference of North America, setting forth why a Mennonite cannot belong to oath-bound secret societies, has received high commendation from good and noble men."

From S. G. Reading, Williamsport:—"The Christian conscience of this country and the world needs to be aroused in reference to the perils of the lodge. I find many ministers who begin to realize something of the evil of the lodge, but they are too cowardly to speak out."

From Daniel and Hattie Powers, Washington, D. C.:—"It has cost us something to be detained from this or any other meeting of anti-secrecy reformers; for we look upon them as the truest, the noblest, and the most zealous and heroic assembly of Christians on the face of the earth. God bless them! Children of God, take courage; put the whole armor on, fasten each piece with prayer, and take the Christian's watchword, Victory!"

The following officers of the state association were elected for one year: President, Rev. Samuel Collins, D. D., Allegheny; Vice President, Rev. Allen M. Fretz, Souderton; Treasurer, Edwin P. Sellew, Philadelphia; Cor. Secretary, Rev. J. S. T. Milligan, Beaver, Pa. State Committee, Samuel Collins, D. C. Martin, Edwin P. Sellew, Rev. M. Schuh, Allegheny, and John T. Morton.

As a summary of the sentiments expressed in the convention the following resolutions were reported by the committee on resolutions and unanimously adopted:

WHEREAS, We believe Freemasonry, so-called, the Society of Jesuits, and all societies which impose on their members an oath or other obligation to keep secret and obey a code of unknown laws and regulations, are unscriptural, un-American, and necessarily and essentially unfriendly to the church of Christ, and a threatening danger to free republican government; and

WHEREAS, We believe that membership in such societies implies the surrender of the elements of our nature which are essential to true manhood, and to that liberty of thought, action and conscience with which God has endowed and ennobled mankind; and

WHEREAS, Active membership in such societies breaks in upon the unity, sanctity, and sometimes the peace and harmony of the home; therefore,

Resolved, That we call upon the authorities of all Christian churches seriously to consider whether members of secret societies can be received into the membership of the church consistently with their allegiance to Christ; and that we call upon all members of the church of Christ who are members of secret societies, to "come out from among them and be separate," and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Resolved, further, That in view of their unrepublican character and their tendency to class and aristocracy, we call upon every true American to sever his or her connection with all such associations; and we appeal to the youth of this country, as they prize the real independence of their citizenship, and would cultivate and foster that patriotism which is the glory of the true American, not to have any connection with such societies.

Resolved, third, That in the light of resent events, in which is seen the possible power of secret societies to defeat justice and put in jeopardy the very government itself of the country, we implore the law-making powers of the States and the nation to revoke the charters of all such societies and grant no more such charters; and that all such societies be declared outlawed in this free republic.

Resolved, fourth, That we ask our legislative bodies, State and national, to declare, by enactment, that the transactions of all associations of whatever name shall be subject to investigation by the legally constituted authorities of the land.

The closing meeting on Tuesday night was attended by a large and very attentive audience. Three stirring addresses were given as follows: 1. The Lodge and the Liquor Traffic, by Mrs. A. E. Stoddard, Boston, Mass. 2. The Incompatibility of an Intelligent Experimental Christianity, and an Active, Intelligent Membership of Freemasonry, by Rev. H. H. George, Washington, D. C. 3. False Religion the Basis of all Evil, by Rev. David McAllister, D. D., Pittsburg, Pa.

As space may permit in future numbers of the MENNONITE our readers will be given the benefit of these address in part or in whole.

ANTHONY S. SHELLY,
Sec. pro tem of the Convention.

THE NEED OF UNSELFISH DEVOTION.

Devotion to Christ is the need of the church, a devotion that shall be passionate, like that of John the Baptist, and Paul, Peter, and John the beloved, transmuting the Christian from the sphere of duty to the realm of love; a devotion that shall be proud to wear Christ's bonds, and nail its hopes upon Christ's cross; a devotion that shall hold as unspeakably precious the privilege of being true to Christ, of consuming one's life, and possessions in his service. And a life-mastering devotion to Jesus Christ, working itself out in a joyous passion for humanity, is the most glorious exhibition of manhood the world is ever privileged to witness. It is the divine enthusiasm which alone can conquer the world for God. It is the *Holy* Spirit which is creating the new world. When the church is vital with this Spirit, it is aggressive; it is resistless. When it assumes the defensive, and becomes simply a school of Christian culture, a society for worship, it is conquered; and it has betrayed its Lord.

The annointing of God is pent up, waiting for the church that shall be his Christ unto men; a church that shall be Christ to the poor, going down among them with the gospel; a church that shall be Christ unto the Pharisees and the plunderers of the poor, hurling upon them the eternal woes of God against covetousness and hypocrisy; a church that shall be the aggressor in every crusade against iniquity, in the individual, in the state in society; a church that shall not barter the armor of God for splendid garments, nor follow the fashionable along the city streets, but shall part with its garments for swords of resistless holiness, and be made of no reputation that it may save men; a church willing to be despised and rejected by the rich rather than put Christ to an open shame by gilding his cross with the gold of mammon; a church that shall be known by its fruits as a protector and burden-bearer of the weak, rather than the excuser and defender of their oppressors; a church that shall not build "palaces in which to sit at ease sheltered from the shock of battle," but shall march in swift and sanctified batallions to rescue the suffering and sinning and needy, and storm the fortresses of unrighteousness, and put to flight the insolent powers of mammon; *a church that shall be Pentecosted with the enthusiasm of God for righteousness*, jubilant and confident with the spiritual chivalry of the Apostles; before whose advance devils shall cry out with fear and rage and against which the gates of hell cannot prevail; a church glorious with a supreme devotement to Jesus Christ and seized and driven to conquest by the passion of Christ's love for humanity! GEO. D. HERRON, in his book *"The Larger Christ."*

A LESSON FROM AFAR.

It was about the year 1880, I believe, that the native inhabitants of the Island of Lawrence, in the upper part of Behring Sea—an island greater in area than the whole of the State of Massachusetts—were reported to have miserably perished through indulgence in whisky obtained from traders. Very nearly the whole of the money product of their season of fishing was laid out in liquor, and hence when the rigor of the early recurring winter came upon them they fell quickly before it.

That grim event was brought forcibly to mind very recently upon reading an account taken from the *Japan Mail*, of Yokohama, concerning the inhabitants of the tiny island of Okushiri, in the Sea of Japan, who, having made a fair start along the fateful line of the Lawrence islanders, yet had the great good sense and fortitude to lay hold of available heroic measures to effectually arrest themselves in their downward course. What Okushiri's population of 1,000 inhabitants did in the midst of the wasting, poverty and death of the very "hard times" of their extremity may be suggestive of some things for our own people to strongly consider.

The chief occupation, almost the one occupation, of the aforesaid islanders is fishing, and so profitable is it that it suffices to supply all their needs. Prosperity was the rule there until the inebriating *sake* was introduced, when the vice of drunkenness quickly fastened upon the people of the island. There was no laying money by in store to meet inclement weather and slack times, and so, ten years ago, in 1884, the inhabitants awoke to the fact that in treating themselves freely to *sake* they had consumed their year's income and had none of the usual supply of rice for the approaching winter. Repairs to their cheap houses were needed, and their nets, upon which all their living depended, were sadly in need of renewal. It was then that one or two of the leaders made the bold, but very sensible, proposition that they should all straightway give up the use of strong liquors and appropriate the money so saved to the necessaries of life. Naturally, long and wavering discussion followed this painfully straight (to some) method of solving the difficulty, but as either something of a vigorous sort had to be done or die, the proposed agreement was finally entered into and duly signed, and, what was still better, faithfully kept.

The covenant which they made forms interesting reading, and might properly have a place with such older historic records as the covenant on the Mayflower and that which was made by the redeemed mutineers of the "Bounty." It begins by stating their situation, that nine out of every ten of their people were liquor drinkers, that ten years ago they had imported no less than 880 tubs of *sake*, costing $3.50 each, in addition to other alcoholic liquors; that the take of herrings having been unusually bad that year, and indeed their money having gone for drink, the people were not paying their debts, and were even compelled to depend on official aid for their food. Seeing then, that, as they said "frugality must be the rule of our conduct, and every kind of excess must be avoided, we, therefore, *hereby resolve* to abstain from the luxury which we relish above all others, namely, *sake*, so as to terminate the importation of the liquor into the island. The money hitherto devoted to the purchase of *sake* shall be applied to lay in stocks of rice and other grain, as a provision against future want, on the one hand, and to increase the capital available for fishery purposes on the other. No other method offers for solving the difficulty without increased physical labor. We have, therefore, drawn up this covenant, so that the prosperity of the island may be secured and its interests furthered by mutual encouragement. Those who desire to share in this effort of abstemiousness for the sake of future benefits, are invited to sign this covenant with all speed."

The covenant was followed by a series of ten articles, by which fines were decreed of so many yen per tub of *sake* illicitly sold, and for the confiscation of the stock in trade of any one violating the agreement. The latter was to remain in force for five years, when it could then be changed, if, upon deliberation, it seemed desirable to do so. The results of this commendable and eminently satisfactory experiment are tersely told by the *Japan Mail*, as follows:

"The consequences of this covenant were very marked. It was rigorously observed. Even government officials, whatever their rank, had to give up *sake* drinking when they visited the island, and, as a matter of course, every dramster who could not reform was compelled to take his departure. Order thenceforth reigned completely, and prosperity came with rapid strides. The population increased five-fold in five years, and the capital invested in the fishing industry ten-fold. Reed thatches were replaced by shingles. Four large granaries were kept full of rice, and, in addition, each house had a store of its own. It is stated that there is now stored in the island rice sufficient to support the people for three or four years, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved and several branch schools have been established. New lands have been brought into cultivation, and hemp to the value of $2,000 is grown annually for the manufacture of fishing nets, which, before the signing of the covenant, had to be imported entirely from the mainland. Statistics also show a marked decrease of crime, and so famous did the success of the experiment become that a large community of settlers in the neighboring island of Ezo pledged themselves to a covenant similar to that of Okushiri, and with similarly happy results. Finally, we may add, that when the five years originally contemplated by the covenant expired it was renewed for another term of five years, despite the opposition of an influential local official."

Without going into any homily upon the foregoing facts, it may suffice to say that there is a mine of instruction in this, from "the isles afar off," and that, possibly, if we, too, could exercise a very considerable amount of abstention touching the annual thousand million dollar liquor expenditure of the nation, there might be heard all over the land the loud whirr of machinery in motion, and every builder at work upon new habitations and factories.—*Josiah W. Leeds in the Public Ledger.*

In view of the fact that "college football fights have become practically prize fights between colleges, with all the gambling, betting and other accessories," Geo. T. Angell, President of the American Humane Society, suggests that Harvard should establish a "professorship of pugilism," and nominates John L. Sullivan as the first occupant of the chair. The graduates' degree would be "D. P.—Doctor of Pugilism." This bit of sarcasm is deserved.

HELPFUL RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. 11: 6.

2. Never neglect daily private Bible reading: and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. Jno. 5:39.

3. Never ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you, and ask him, for Christ's sake to forgive you for what you are, and to make you what you ought to be. John 4: 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, what have I done to-day for him. Mat. 5: 13

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. If you can not do this it is wrong. Rom. 14: 8.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. You are to ask yourself, "What would Jesus do?" and strive to follow him. John 10: 27.

7. Never believe what you feel if it contradicts God's Word. Ask yourself, Can what I feel be true, if the Bible is true? If both cannot be true then believe God. Rom. 3: 4.

MUST CONQUER.

The final test of any religion is its power to survive and perpetuate itself by aggressive conquests. Parasites are always short lived. No creed will survive which does not make conquests directly from the world; any form of faith which is not fitted for missionary work is fated for early burial. Religions must have new blood, new fields, new nations as possessions. A non-missionary religion is doomed by its nature to speedy dissolution. Any modification of Christianity which touches its nerve of misssons and enfeebles that, pronounces its own death sentence. It is with creeds, as with the earth's floral and fauna, nothing can save the unfit. That and only that which is permeated by the mightiest emotions and dominated by supreme interests will survive. Faith can brave fire or brave flood, but moderatism is its knell. Like the burning bush, it is never consumed by its own fires.—*Interior.*

BE A CHRISTIAN.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?"

But does it not come to some to us so strange, so absurd, if it was not so melancholy, that man should say a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it. And for a man to say that "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself. —*Phillips Brooks.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 30 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Baily, Berks county, Pa.

QUAKERTOWN, PA., APRIL, 1894.

A correspondent to the *Bundesbote* from Dalton, Ohio, writes: "We value the lesson quarterly highly and would not like to do without it but we cannot agree with the correspondent from Bethel, Mo. We would not ignore the questions in the lesson help, but we have no faith in working according to a cut and dried form. To follow almost exclusively the questions of the helps has a tendency to lead one unto the grind-organ system." This is well said. The writer of a lesson help who undertakes to do any more in his questions than to suggest a line of study and research and undertakes to give the questions for the teacher to ask his class in recitation, entirely overreaches his proper sphere, and as far as he is followed by the teacher his questions do more harm than good. For the teacher to follow such a stereotyped set of questions, is to ignore his own individuality and that of his pupils. What would we think of the physician who would give to all his fever patients alike or to all complaining of pain in the stomach the same patent medicine according to the printed directions on the label? Teachers don't be content to be patent medicine quacks. Study your medicine and observe your individual and your individual pupil and then use all the skill in adaptation that you can command. And you will be surprised how the skill grows with its exercise.

It is a cause for rejoicing that the sentiment of peace as opposed to strife, revenge, and the brutalities of war, is steadily gaining ground among the Christian people and nations of the world. When we stop to think over it, it is astonishing how slow the professed followers of the Prince of Peace have been to learn this fundamental doctrine of His life. While the advocates of peace in practice as well as in theory have never been entirely extinct from the time of the first Christians even through the darkest ages to the present time, yet it is only in the last few years that the doctrine has begun to receive more general recognition. As a church the Mennonites with the Friends and several other kindred smaller bodies have always stood up for this doctrine and even suffered untold persecution on account of it. But right will always remain right and will surely triumph in the end and always best by peaceful means. Blessed are the meek and the peacemakers for they shall inherit the earth and be called the children of God. We rejoice that we are permitted to see the dawn of the day of peace. Though there will be wars and rumors of wars, the followers of Christ must not be in them. Christian nations as well as individual Christians must cease to resort to the arbitrament of war in order to live in peace together.

A member of one of our western congregations, in a recent correspondence laments the decease of their Elder and their consequent loss. In this loss we sincerely sympathize with the brother and the congregation. But when he adds that they have now but one minister left and that therefore the other ministers around and the traveling home missionary should often visit them and help them out in their great deprivation, we are moved with feelings differing somewhat from sympathy. We think these brethren ought to be thankful if they have *one* good minister. If they are "deprived of many things," it is probably their fault as much as the minister's. If the minister is not as competent as he should be, it may likely be owing to a lack of opportunity to prepare himself for his ministerial calling. If he is inherently incapable he should of course make way for some one fitted for the work; but we are inclined to the other view. The chances are that if the members of the congregation will rally around him, properly assist him with their material means so that he can devote his time to the ministry, and then properly sustain him in his work for the upbuilding of the congregation, they will not long need to complain of the absence of special blessings from the Lord. Until the minister has been given such a fair trial, it is manifestly out of place and ungrateful to reflect upon his ability by calling upon outside ministers to take pity on them in their poverty. The multiplication of ministers in one congregation is, according to our observation, not the best way to get more work and more efficient work done. We are glad to note that our people are gradually recognizing the fact that while every member in a congregation should be a worker—a helper in the vineyard of Christ, one well-prepared and earnest leader (minister or whatever you may call him), devoting his whole time to the work, is better than three or half a dozen handicapped with secular employments and other hinderances which almost necessarily grow out of that system.

THE LODGE IN THE PULPIT.

A correspondent of the New York *Christian Advocate* (M. E.) recently wrote as follows to that paper:

A Methodist minister recently announced that he would preach a sermon on the following Sunday evening at his church, especially to members of the "Iron Hall," a secret society quite fashionable in his city. The fact is announced through the papers, and all the members of the order are requested to be present. Is this proper; and if not, what ought to be done about it?"

The reply of the editor has the right ring to it. On the point of secrecy and religious pretensions, the Iron Hall is perhaps one of the least offensive of secret societies. Nevertheless it is a *secret* institution and secrecy is always without a shadow of excuse in any organization whose objects and working are pure and right and straight. That the Iron Hall was or is lacking in some of these qualities has been shown by recent developments. The reply of the editor which follows applies equally to all secret societies:

"The Iron Hall is a secret business concern making extraordinary promises. Whether in the end those who are connected with it will rejoice or mourn is as yet uncertain; but if it were as solid as the everlasting hills, to announce it in this way, and to preach a sermon to the members on Sunday, is an outrage upon common sense, an act of gross impropriety on the part of the minister. What are presiding elders for if they allow such things to go on without rebuking the ministers who do it? Actions are frequently performed in connection with Christian services which make it wonderful that the church receives any respect in the communities where they are allowed. Crowds drawn by such announcements are at the expense of the stability and reputation of the denomination. *Whatever is enforced upon the attention of a congregation that is not open as the day, and of a nature that all Christians can be expected to sympathize with, is an imposition.* As it is unpleasant to criticise adversely, having given our opinion of such proceedings, we will now put the matter in the best light for the brother who has done it, by assuming that perhaps he thought, if he could get the members of the order out, they would come on other occasions to hear the Gospel. This is a delusion; it has not been found that the members of such orders are added to the church as a result. The contrary effect is likely to be produced by a weakening of the sacredness of the association of the sanctuary, and an elevation in their eyes of the order. Nothing which is not in harmony with reverence for God's house and for his Word can ever permanently help his cause."

A PROLIFIC SOURCE OF POVERTY.

Much has been said on the condition of the American working people as compared with that of the same class in other countries. That labor receives better pay in this country than in many others, is easily shown from reliable statistics; but whether the average wage-worker in this country is really so much the better off, whether his better pay results in his physical, intellectual, and moral improvement and his consequent greater happiness, is another question. That in thousands and hundreds of thousands of cases the high wages mean rather so much more of sinful and wasting indulgence is well known. Perhaps nowhere in the civilized world are "hard times" so soon felt and so many cases of abject poverty and helplessness follow immediately upon a stagnation in business activities as in this country, and frequently among the first to ask for alms are such as had been receiving the highest wages. If the laborer spends his earnings as fast as he gets them, or even faster, not only for necessaries of life but for luxuries that pamper the body and for indulgences that ruin both body and soul, he misses true independence and real happiness, and prosperity is to him a curse instead of a blessing.

Apropos to these thoughts we quote from the Reformed Church Record some statements which are worth pondering over:

"The times are hard. Many people are out of work, because manufacturers have been obliged to discharge numerous hands or have closed their establishments altogether. The consequence is great suffering to many families. All lines of business are affected. Business men generally complain of diminished sales and small profits. Yet there is one class of business men who appear to be but little affected by the hard times—those engaged in the liquor traffic. Investigations in different cities show that the quantity of liquor consumed right along is enormous. The city of Worcester, Mass., contains a population of 85,000 people. In that city are found eighty saloons, which pay a total sum of $118,000 for licenses and $64,000 for rents, and during the past year sold liquor to the enormous amount of $1,200,000; that is, each saloon received on an average $50 a day. Where did this money come from? Largely from the laboring class, and this is the class that is suffering mostly from the hard times.

"In our city of Reading, we have nearly 200 places where intoxicating liquors are sold. The license fee is $500, which makes a total of about $100,000 for fees alone. Not only have applications been made for all the present stands, but also for some new ones. No failures have occurred among this class of business men, and the business appears to be prosperous. Here, as elsewhere, the saloons are supported mainly by the working classes. Thank God, not all workingmen are drinkers! Thousands of them are among the most exemplary citizens. Yet it is easy to see what a drain the saloons are upon the community. It has been stated that in this city more money is spent for liquor than for bread, and the statement is no doubt correct. This state of things will go far to explain the cause of the existing destitution in very many cases."

NOTES FROM VARIOUS POINTS.

The congregation at Dalton, Ohio, has during the winter made improvements in the inside arrangement of its church. In the gallery the seats have been raised and throughout the church small receptacles for books have been fastened to the pews. An addition of a large number of valuable books to the church library is an other step of progress reported from this live congregation.

The vacancy in the Board of Trustees of the General Conference, caused by the death of Bro. Benjamin Eicher, has been filled by the appointmen of Bro. P. P. Steiner, of Pandora, Ohio.

Bro. Baer, writing from Berne, Indiana, speaks of great showers of blessing which came upon the people there during a series of services. Meetings were held once and twice each day and under the Holy Spirit's divine work, many souls were brought to a decision for Christ.

During the week beginning March 11th, a series of Gospel meetings were held in the mission church in Kensington by Bro. N. B. Grubb assisted by members of his congregation and by Bro. H. G. Allebach and on two evenings by the writer of these notes. The attendance at the meetings and the interest manifested were encouraging. It is proposed to arrange for regular preaching services there in connection with the Sunday-school, which has been steadily increasing since its start.

The meetings in Allentown and Pottstown are continued with unflagging interest. In the latter place the room used for the services is found too small and arrangements are being made for a larger place.

SPECIAL MEETINGS IN WESTERN NEW YORK. *

The week of prayer was observed by us, and as many of our neighboring brethren as could be induced to assist. The day following, January 15th, our dear Bro. W. S. Gottshall, of Penna., came into our midst, and the same evening commenced a series of special meetings. Although the weather was very unfaverable the first two weeks, yet the interest manifested was good, and increased with the continuance of the meetings, and at the end of the third week, when we reluctantly closed our meetings, many had testified for Christ and His cause, giving us this confidence that our labors in the Lord have not been in vain. The first Lord's Day that the dear brother was with us we spent in Canada, and after the close of the meetings here, we spent a few days in Niagara county, holding three meetings, the intention was to hold a few more, but the dear brother's health would not permit. I have reason to believe that such meetings, when they are conducted by a minister of a neighboring church are conducive of much good. May the Lord hasten the time when we may have more of them, and continue them longer, at least we here in Western New York and Canada are in great need of them, and the "Macedonian cry, is from time to time coming to us from other localities, demonstrating to us very clearly that we need to do still more of Home Mission work. Trusting the Holy Spirit will finish the good work He has commenced in the hearts of the people here, to their and our good and His glory. Brethren continue to bear us on the arms of prayer. *Yours in Christ,*

Clarence Centre, N. Y. JACOB KREHBIEL,

*) This was received a few days too late for last issue.

MINISTERIAL CONFERENCE.

The next ministerial conference of the Eastern District Conference, will be held in the Zion Mennonite church, Souderton, Pa., on Monday, April 30. Exercises to open at 1.30 p. m. An afternoon and evening session will be held. Following is the programme.

I. The Christian, his birth, sustenance and progress in life. H. G. ALLEBACH.
II. Baptism, its import, proper age, conditions and form. J. S. MOYER.
III. An exegetical exposition and application of Eph. 5: 8–14. W. S. GOTTSHALL.
IV. Home mission work for the individual church. N. B. GRUBB.
V. Our gifts for the Lord and his work. A. B. SHELLY.

At the close of each session there will be a period for the answering of referred questions. Questions may be referred by brethren or friends prior to or during the sessions. The evening session will open at 7 p. m. with song and prayer service by Anthony S. Shelly. The services on Sunday evening preceding, will be conducted by the pastor assisted by A. S. Shelly who will preach in Englich.

ALLEN M. FRETZ, President and pastor in Charge.

CONFERENCE NOTICE.

The Spring session of the Eastern District Conference will meet in the new church at Souderton, Pa., A. M. Fretz, pastor, on Tuesday, May 1, 1894. The Conference services will commence at 9.30 a. m., and will be conducted by W. S. Gottshall and N. B. Grubb. All the delegates are expected to be present, and all friends of the cause are cordially invited to attend. The success of the Conference depends on mutual participation, and our own zeal and enthusiasm. It is to be hoped that the brethren will do what they can to make this an occasion of great spiritual results, both to the congregation and the guests. A most cordial welcome is assured. W. S. GOTTSHALL, Sec.

GENERAL CHURCH INTELLIGENCE.

A converted socialist says that while formerly his motto was, "Down with everything that's up!" his motto now is, "Up with everytning that's down!"

The Congregational Church Building Society reports that in the unusual year of which it has just made its annual report, the largest sum ever received by at least $14,000 has been converted into its treasury. That sum foots up $182,462.

One of Dr. McGlynn's old assistants in St. Stephen's church, New York, Rev. Mr. Bechger, has renounced the Roman Catholic church and embraced Protestantism. On Thanksgiving day he came from Europe to America bound on a mission of evangelization among Catholics.

Out of 50,000 Sioux, over 4,000 are now members of Episcopal, Presbyterian, or Congregational churches. Many, if not most of these, have become citizens. The contribution of those connected with the Episcopalians amounted to $4,100 last year, while the women raised $2,210.

The Secretaries of the Presbyterian Home Missionary Board make to the churches a brief but very startling statement as to "the exact state of the home treasury." "To say that it is unsatisfactory is too mild—it is alarming." "To protect our devoted missionaries against suffering as far as possible during the hard times we have borrowed $325,000, not a penny of which has yet been paid."

The Salvation Army has the following record as to places of useful work for its twenty-eight years of life: 4,397 mission stations; 74 homes of rest where officers go whose health is broken down; 66 training schools for the training of officers; 64 slum posts; 49 rescue homes for fallen women; 12 prison gate homes; 52 food and shelter depots; 34 factories and employment offices and 5 farm colonies.

The first week of April is the time set apart by the American Sabbath Union, by agreement with some of the churches, as a time of special prayer for and thought upon the observance of the Lord's Day. It requests of the pulpits a sermon upon the subject and such other measures for awakening an interest as may seem appropriate. The custom of making certain truths prominent by devoting a special season of observance to them, could not find a fitter subject.

The questions of church union and co-operation are of living interest to all Christians. The union of the Baptists and the Disciples of Christ; the union of the Northern and Southern Presbyterian churches; the co-operation of the different bodies of Lutherans, are problems now in some form before these different denominations. What has been called a precedent step toward union between the Presbyterian churches North and South, was the appointment of committees by these two bodies for the purpose of harmonizing their work for the Negroes in the South. These committees recently met at Birmingham, Ala., and the discussion of the question of ultimate union has received a fresh impulse. The Lutherans have held a joint committee meeting to formulate a plan of co-operation without a surrender or compromise of the doctrinal position of either sect. All these efforts toward union we believe to be proper.—*Christian Reformer.*

MISSION DEPARTMENT.

REPORT OF REV. H. R. VOTH, MISSIONARY AMONG THE MOQUIS INDIANS IN ARIZONA, TO MRS. MARY H. HINE, PRESIDENT OF THE WOMEN'S INDIAN ASSOCIATION OF NEW JERSEY.

Brother H. R. Voth, in his report to the above Association, for the quarter ending December 31, 1893, writes as follows:

Dear Madam! I take pleasure to herewith submit to you my first regular quarterly report about our work here at Oraibe, Arizona. We can hardly report much about actual mission *work*. As long as we do not know the language, we do not seem to be able to do much direct aggressive mission work. And yet, we have by no means been idle. We have above all things endeavored to get close to the people, to get better acquainted with them, their ways and needs, and to study their language. We have often visited them in their village, which is situated on a Mesa, about 400 feet high. Several religious ceremonies, which lasted nine days in every instance, afforded me occasion to go up on the Mesa every day and study the religion of these people. They have a great many such "nine day ceremonies." Just now one is going on in Oraibe again and another one is soon to commence. These ceremonies are being performed by secret societies, each new one by a different society, for instance the Snake dance, is performed by the snake order, always however assisted by the Antelope order, the Loyalunnwa by the Loyalunnwa order, etc. Many individuals however are members, (priests) of various orders, sometimes of two or three different ones. There are women's societies as well as men's, and the women also have their nine days' ceremonies. During eight of the nine days the ceremonies are secret and take place in the "*Kewas*" (subterranean chambers) of which Oraibe has thirteen. Of these secret ceremonies, which are very complicated, every one, not a member of that order, is excluded. Where the leaders belong to the friendly elements I have always been permitted to enter the *Kewa* and witness everything. I have thus been able to gather during this quarter a great deal of information concerning the religion of these people, make notes, sketches and drafts of sacred vessels, altars and other paraphernalia etc. And these studies, which I have made without an interpreter have afforded me especially good opportunities for the study of the language, but they have also shown me how much these people are enthralled in the chains of superstition and religious poverty, and how far they have strayed away from their fathers house. And yet with them these ceremonies, which to us seem childish are serious affairs. At the last ceremony that I witnessed, the men in the *Kewa* spoke only in a whisper for a number of days, divested themselves of all clothing, and took off their mocassins when going into that part of the *Kewa*, reserved for the leaders, the altar, etc. During the last four days and nights the leaders fasted. I am told that they eat a little during the night but have reason to believe that even that is more a *ceremonial* eating.

The exercises on the last day are above ground and public. They consist of adducing, depositing of "bahos," (prayersticks) etc. The bahos are sticks with feathers, various kinds of grass and a corn husk in which a little corn meal is wrapped up, attached to them. Sometimes they are only willow sticks which have some feathers tied to them with twine made of cotton by the Indians themselves. Such bahos have many different forms and are all the way from four inches to five feet long and are used as offerings. They are placed into the houses, chicken coops, sheep pens, springs, shrines, etc. At the ceremony of the Loyalunnwa, thousands of bahos were made in the various *Kewas* and on the last day deposited as mentioned. Some of our good friends brought us some too, one as a prayer or blessing upon the new home that we are going to build, one for the well I intend to have dug, and one for our chickens that they might lay many eggs. The last was very timely, as the chickens, as is usually the case before Christmas, were not in the "laying business," and sure enough one of the black hens took the hint and laid us some eggs for Christmas yet. Besides the bahos thousands of *Nakwakwoci* were made. These are single small feathers with a cotton string attached to them. These were also deposited as offerings at various places, tied into the ponies and burrows tails that they might greatly increase, around the dogs necks for the same purpose—by the way a very unnecessary offering, as the village swarms with half-starved dogs—and some of our good friends came running and tied a *nakwakwoci* to my watch on the wall as an offering to the sun of which they consider the watch to be a symbol, calling them both by the same name—*Tawa*. But I notice that I have already written several pages on this subject and although I have but *alluded* to a *few* facts, I must stop.

These people are poor and very uncleanly. Almost all winter some children run half and some even entirely naked, and most of the women go bare-footed even when the thermometer registers 10, 15 and 20 degrees cold. Washing is an almost unknown luxury among them. When we draw their attention to the dirty hands, they say it is too cold to wash. To-day the Chief, La-Laloma, was here, and we gave him a lesson by simply refusing to shake his dirty hands. They have one excuse for being filthy, namely the scarcity of water. When it is dry their supply of rain water on the Mesa gets exhausted and then the women have to carry the water over a mile up the high Mesa. Of course, they carry only what is absolutely necessary, and on this point of "absolute necessity" their ideas are very essentially different from ours. I mean with regard to the amount of water that a person should use. Of course, they wash sometimes; Mrs. Voth even saw a woman take a "general wash" rubbing herself all over with a stone. And they sometimes wash, when they get water, wash themselves, of course, in the same water from which they, and at present we too—drink.

You say, it must be very interesting to be with the Indians. Yes, very, but when we have to use of the same water in which the Indians wash, and their *curs* bathe themselves, when at our visits we see them have regular meat stalls where Navajoes sell horse-meat, when we see them eat lice—I am picturing "real life," turn their shirts inside out and let the seams run through their teeth in order to kill what may have hidden in the seams, when we see them kill, cook and eat their half-starved dogs, then the romance evaporates until there is none of it left. These are a *few* of the shadows of missionary life, and oh, how many more could I picture to you. But we have not come here to find comforts of life, and I only mention these facts in order to show you the necessity to pray for the missionaries that they may not grow weary of the constant self-sacrifices and self-denials. No, missionary life is *not* a romance. Our christian love has to stoop down very deeply and faith has to cling to the Saviour very closely in order not to get tired.

We still live in the house of which I wrote to you. We seem to meet with a great deal of delay and with obstacles regarding the procuring of a site for our station. But our excellent agent Leut. Plummer, who was here lately, has taken the matter in hands and I hope that we will soon obtain the permission from the department to go ahead with the work. I could soon have the cellar dug, well made, etc. I fear however that the decision will be slow in coming.* I believe Mrs. Voth wrote you about her efforts at teaching these women to sew. You may consider her letter a supplement to this report.

My health has not been very good during the last month of the year. At first we all enjoyed such good health here. Mrs. Voth and little Frieda are well. It seems however, we shall have to get used to the climate and water here.

With this I close, commending this work and ourselves to your prayers. We need them. May the Lord Jesus make us more and more fit for His service, more and more empty vessels, which *He* can fill and use for *His* honor and glory.

With kindest regards from Mrs. Voth and Frieda and myself, I am *Yours truly*,

H. R. VOTH.

*) Since the above was written the decision of the Commissioner has come, granting our Mission the fourty acres selected by Brother Voth and allotted by the Allotment Agent as a site for our Mission Station. SEC. MISSION BOARD.

FROM THE MOQUI MISSION.

The following letter from sister M. H. Voth, wife of Rev. H. R. Voth, missionary among the Moquis, we clip from the *Indian's Friend*, a paper published at Philadelphia, Pa., by the Women's National Indian Association.

"Our work is going on slowly, and God has blessed it. Both Mr. Voth and myself can now speak the Oreiba language quite fluently; that is, in every day affairs.

"As among these people, the Moquis, the men do most of the sewing I have commenced to teach the women. They have gathered twice in our house, and did quite well for the first time, although it appeared difficult for them. Some brought their long five and six inch needles, which they use to darn their blankets with. Their clumsy efforts caused a great deal of merriment, though they seem willing to learn.

"The men thought it very funny that the women should lean to sew, and asked Mr. Voth, who went that day to Oreiba, how the women were getting along.

"When the women came, I of course seated them on chairs and benches, but they are so accustomed to sitting on the floor, that soon one after another slipped down from her seat, until finally only one remained sitting in her chair. They made themselves quite at home.

"There is a great work for Christ here. We ask you to remember us in your prayers."

Yours in the work,

MARTHA M. VOTH.

A young brother writing from Kansas, says: "I spent Christmas at Cantonment. It was indeed a sight to see so many Indians present. Superintendent H. L. Weiss is getting along very nicely with the Cantonment schools. The children seem to like him very much. He says that he had thus far very little trouble with the children. Indeed, I enjoyed myself there very much."

SUNDAY SCHOOL.

PRECIOUS THOUGHTS

A good character will not save one from wrong and trouble, but sometimes even brings one into trouble, and becomes a cause of injustice. In every age some men have been called upon to suffer because they are the children of God. But which were the happier and the more fortunate, Joseph a captive in Egypt, or his brothers enduring remorse in Canaan? Which was the happier, John the Baptist or Herod, the martyrs or their persecutors? A saint at his worst trial has greater happiness than a sinner at his best of triumph.

PRACTICAL LESSON POINTS.

BY A. M. F.

Lesson 1.—April 1st.

JACOB'S PREVAILING PRAYER.—Gen. 32, 9—12; 24—30.

A crisis had come in the life of the patriarch Jacob. He had trouble with the family of Laban his father-in-law. He had great fears of Esau his brother, through whose land he was to journey, and great reason to fear. A guilty conscience oppressed him, as to his dealing with his brother and his God. This crisis seemed necessary to bring Jacob into a proper relation to God. Such crises come to every life, that we may be brought to feel and realize our dependence upon God, and to lead us to faithfulness to him. Jacob took his needs to God in prayer. Let us here learn the characteristics of true prayer:—1. To the covenant God. 2. Realization of one's duty. 3. Confession of unworthiness. 4. Pleading past mercies. 5. Earnest entreaty. 6. Pleading the promises. Before Jacob could fully receive the blessing he coveted, God showed him that it required great earnestness and a personal contact with the Almighty. At last to his wrestling pleadings came the answer. How grand the answer: 1. A new nature and name. 2. Power with God. 3. Power with men. 4. Deeper knowledge of God. The best fruits of earnest seeking after God is in changed characters and lives and closer communion with God.

Lesson 2.—April 8th.

DISCORD IN JACOB'S FAMILY.—Gen. 37, 1—11.

Joseph appears to have been the favorite of his father and of God. Jacob's favoritism was expressed in the gift of a peculiar coat. God's favoritism was manifested in Joseph's peculiar dreams, and power to interpret them. The ground for such favoritism, was, on the part of Joseph, a clean and pure life and real piety. The seeming partiality toward Joseph called forth envy and even hatred on the part of his brothers. God desires love and harmony in the family and among brethren, but he too can overrule the lack of these for his own purposes and to carry out his will. Those who should be offended at their own wickedness are often angry with the one whose character rebukes them. Joseph was of a pure and lovable character while his brothers were inclined toward evil. The circumstances of the lesson only reveal the true characters. It is common for those that are loved of God to be hated by the world; whom heaven blesses, hell curses; whom God speaks comfortably to, wicked men will not speak peaceably to.

Lesson 3.—April 15th.

JOSEPH SOLD INTO EGYPT.—Gen. 37: 23-36.

The wicked resolve of Joseph's wicked brothers were to put him to death. Reuben, the oldest, however had pity on him and sought to deliver him by throwing him into a pit. After they had cast him into the pit, Reuben, as it appears, must have absented himself from the others, and while absent they sold Joseph to the Midianites. How bitter Reuben's anguish upon his return to find his young brother no more in the pit. How can he break the news to his aged father? Yet how vile that he too should consent to hide the crime, and enter into a scheme to deceive his father. These brothers were murderers, though they did not take Joseph's life, but because they intended to take it. Envy was the foundation of this crime. It is a diabolical sin; a soul sin; an essential evil, pure and simple, other sins may yield some present pleasure, but envy has only torment. With this evil were united hatred, murder, lying and unkindness to parents.

Lesson 4.—April 22d.

JOSEPH RULER IN EGYPT.—Gen. 41: 38-48.

In our last lesson we found Joseph at the age of 17 sold as a slave into Egypt. Our to-day's lesson treats of the exaltation of Joseph from the prison to be governor of Egypt 13 years later. Of these 13 years, about 3 were spent as a prisoner in an Egyptian dungeon, where he was placed upon false accusation. In prison he had the opportunity to interpret the dreams of Pharaoh's chief butler and chief baker, which fact made him to be remembered before the king when he had two strange dreams, two years later which he interpreted. This was God's leading to bring Joseph to prominence and to be ruler in Egypt. They that trust in the Lord, will with the help of God command the trust and respect of their fellow-men. To us, the years in which we are living at present are those of plenty,—abundance in spiritual instruction; but the years of dearth will come. So let us lay up for the famine. Jesus Christ has plenty, and to spare for all who will come to him.

Lesson 5.—April 29th.

JOSEPH FORGIVING HIS BRETHREN.—Gen. 45: 1-15.

When Joseph had sufficiently tested his brothers, and found them tender of heart, repentant, and full of kindness to Benjamin and his father, he saw that the proper time had come to reveal himself to them. How these Canaanites must have been astounded to find themselves alone with this strange, and as they have thought relentless ruler of Egypt, standing crying before them! How must that astonishment have reached the highest pitch of amazement to hear him break forth with: "I am Joseph." The terror-stricken brothers could not speak. The memory of all the wrong they had done came upon their souls like an avalanche. Their memory is silenced while their conscience troubles them, but Joseph seeks to reassure them by a gracious invitation: "Come near to me;" he would overcome evil with good. We see here a very beautiful analogy with Jesus and his goodness to us. How our memory and conscience at times trouble us, when the great Savior, who was despised, but who is in fact become our elder brother, speaks with the tears of Gethsemane and Calvary, to our hearts and says, "I am Jesus." But with what consolation may we hear: "Come now let us reason etc," "Come near unto," "Come unto me all ye that labor and are heavy-laden and I will give you rest!" And when he necessarily, but kindly alludes to the facts of our sins that they brought to him suffering, we are consoled that in his wounds we are healed.

THE YOUNG PEOPLE.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed
Whose deeds both great and small,
Are close knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

MRS. BROWNING.

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

APRIL 1.—*How and why should we pray.*—Matt. 5: 5-15.

1. In the closet, in sincerity, with a forgiving spirit.
2. Not for the sake of fame, not as the hypocrites.
3. Jesus desires us, and taught us to pray.

APRIL 8.—*Envy and Covetousness—how to conquer them.*—1 John 2: 1-11, 15-17.

1. They generally go together lead to greater evils.
2. Show a wickedly inclined heart.
3. To conquer;—resist world, love and all lust; and love and do the will of the Father.

APRIL 15.—*Self-control and how to gain it.*—Col. 3: 1-17.

1. Put off the old man of sin.
2. Put on the new man, and divine attributes.
3. Being ruled by God's spirit.
4. By spiritual edifications and doing of God's will.

APRIL 22.—*What and how to provide for the future.*—Matt. 25: 31-46.

1. Seek for an eternal inheritance, that will stand in Judgment.
2. We provide by serving the Lord with what we have, in administering to the wants of his own.

APRIL. 29.—*God's care for his own.*—Ps. 103: 1-22.

1. He cares for their bodily and spiritual wants.
2. He pities them, manifests his mercy toward them in forgiveness of sins.
3. They should not forget his benefits, but bless him constantly.

"YE ARE NOT YOUR OWN."

"Your time is redeemed, therefore use it as a consecrated talent in His cause. Your minds are redeemed; employ them to learn His truth, and to meditate on his way—thus make them armories of holy weapons. Your eyes are redeemed; let them not look on vanity; close them on all sights and books of folly; but gaze on Him only who is the chief among ten thousand, and altogether lovely. Your feet are redeemed; let them tramp on the world, and climb the upward hill to glory, and bear you onward on the march of Christian zeal. Your tongues are redeemed; let them only sound His praise, and testify of his love, and call sinners to His cross. Your hearts are redeemed; let them love Him only, and have no seat for rivals."—*Christian.*

No one may expect to be filled with the Spirit who is not willing to be used for missions.

THE MEASURE OF LIFE.

The life-time of an antediluvian was reckoned by centuries. Abel, who lived the shortest life recorded on the pages of early history, died a young man of some 125 years. We may sometimes be tempted to envy these people and think,—

"If one could be sure his days would endure
For hundreds of years, as of yore,
How much could he do, how much could he know,
And all without worry and care."

Yet careful reflection must bring us to say, "Better a decade of the nineteenth century than a century of that early age." How true it is that years are an inadequate measure of life! One person lives more in a year than another does in ten years. The same person may live more in one certain year of his life than in ten other years. Perhaps the general feeling that in our infancy years were very long, but have rapidly decreased ever since, is not incorrect. Have we at any time since childhood learned as much, grown as much, in one year as we then did? Some men seem to have merely an animal life, they live little more than a dog does; their minds and spirits seem asleep or dead. Others have intense life of body and mind, but the soul is "dead in trespasses and sins." Jesus came that men might "have life more abundantly." He who accepts Jesus has quickened life of body and mind, and eternal life of spirit. Who can estimate "the power of an endless life" which is his who has been born again? It means more than that he will continue to live ages after his body has returned to its native dust. Continued existence will be the portion of the lost, but that will be not endless life, but endless death. Eternal life is a participation of the God-life. "This is life eternal, that they might know thee." Even now, in the more abundant life, we have its foretaste, for "He that believeth on the Son *hath* everlasting life."

"We live in deeds, not years; in thought, not breaths;
In feelings, not in figures on the dial
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

THE YOUNG PEOPLE BUILDING CHURCHES.

A recent issue of the *Golden Rule* brings a picture of a Christian Endeavor Chapel in Colorado, with the following remarks: We have often spoken of the Christian Endeavor halls or chapels, which have sprung up in so many different parts of the world. This one was built by the Endeavors of the Central Christian Church of Pueblo, Col. More than two years ago, in the outskirts of Pueblo, this society started a Sunday-school. For six months this school met in a dance hall, the only available place. In the midst of many discouragements the school prospered, and finally it was determined to erect a suitable abiding place for it. Money was collected, and the hall entirely paid for before it was begun. The society that accomplished this numbers only seventy-five members. The school they have thus gathered and housed has had for its largest attendance one hundred and eighty-two. Over the children of this school the Endeavors keep careful watch, and lately had the great joy of seeing twelve of them join the church. In these hard times the Endeavorers watch, also, over the material interests of their charges, and have a relief committe for the aid of destitute scholars. The pastor of this church is Rev. L. G. Thompson, and he should certainly be proud and happy in this noble work his young people are doing.

WEEK-DAYS AND SUNDAYS.

Is there any difference between our Sunday profession and our week-day performance? Too often the religion which we profess on the Sabbath is carefully put away at the end of the day to be used no more that week. We may smile at the ignorant man of whom the following is told, but it is possible that we ourselves are open sometimes to the same charge:

A minister who has served the American Missionary Association among the freedmen of the South, relates that on one occasion he thought it necessary to preach from the eighth commandment.

After the sermon a venerable and sainty-faced man arose and protested:

"Now, Brudder Stearns, if you want to talk to us about stealin' and such worldly subjects, jest take us on a week-day; but on the blessed Sabbath-day do let us have a good time a-worshipin' the Lord we love."

MARRIAGES.

WRIGHT—BARNHART.—On February 6th, 1894, at Germantown, Pa., by N. B. Grubb, Mr. James Everett Wright, of Germantown, Pa., to Miss Maria Barnhart, of Baltimore, Maryland.

SELL—PLATTENBERGER.—On Feb. 22d, 1894, at Schwenksville, Pa., by W. S. Gottshall, Menno S. Sell, of Spinnerstown, Bucks county, Pa., and Miss Millie Plattenberger, of Fagleysville, Montg. Co., Pa.

DEATHS.

ZETTY.—On February 28th, 1894, at Zion's Hill, Bucks county, Pa., John Zetty, aged 73 yrs., 7 mos. and 21 days. Interment at East Swamp Mennonite church. Funeral services conducted by A. B. Shelly.

KILE.—On March 3rd, 1894, in East Rockhill, Bucks county, Pa., Jacob Kile, aged 84 years. Interment at Flatland Mennonite church. Funeral services conducted by A. B. Shelly.

MOYER.—On March 6th, 1894, in Philadelphia, Pa., Isaiah B. Moyer, aged 41 years and 6 days. Funeral services by N. B. Grubb. Interment at Blooming Glen, Pa.

BAUMAN.—On March 10, 1894, at the home of her daughter, Mrs. A. H. Gottshall, near Nantic, Pa., Mrs. Elizabeth Bauman, at the advanced age of 92 yrs., 11 mos., and 17 days. Interment on the 15th at the Hereford Mennonite cemetery. The funeral services were conducted by A. S. Shelly and W. S. Gottshall.

GABEL.—On March 12th, 1894, near Schwenksville, Pa., of a complication of diseases, Philip Gabel, aged 72 years, 2 months and 7 days. Interment was made at the Old Goschenhoppen church cemetery, and the funeral services were conducted by W. S. Gottshall and C. R. Fetter.

SCHICK.—On March 14th, 1894, in Philadelphia, at the residence of his son, John Schick, aged 84 yrs., 1 mo. and 25 days. Funeral services on Palm Sunday by N. B. Grubb. Interment next day at Falcomer Swamp Lutheran church, where Rev. D. K. Kepner, officiated.

JARRETT.—On March 20th, 1894, in Milford, Bucks county, Pa., Lydia Jarrett, aged 70 yrs., 4 mos. and 2 days. Burial at Bethlehem Moravian church. Funeral services were held by A. B. Shelly and Rev. Levering.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the months of February.

From Christian, Kan., cong. $46.80; Mennoville cong., $14.02; Anonymous $5.00; Johann Jacob Krehbiel, Weierhof, Germany, $16.00; Mary Baumann, Wash., $1.50; Deep Run, Pa., Sunday-school, $3.52; Henry Sander, Iowa, $3.00; Salem cong., Dalton, Ohio, $5.54; Young People's Society of Hoffnungefeld cong., Kan. $2.25; West Zion Y. P. Society, Mound Ridge, Kan., $13.48; D. Peters, Perrydale, Ore., collected, $4.70; Niagara Falls cong. $8.00; Hillsboro, Kan., Sunday-school, $13.48; Halstead, Kan., cong., $60.00; Halstead Women's Society, $45.00; Salem cong., Childstown, S. Dak. $4.00.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For Home Mission General Conference.—From Newton, Kan. cong., $16.68; Ebenezer Sunday-school, Allen Co., Ohio, $9.65.

Gratefully acknowledged,
DAVID GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 8. QUAKERTOWN, PA., MAY 1894. WHOLE No. 104.

THERE REMAINETH A REST.

HEB. 4: 9.

To God's elect a rest remains
Eternal in the skies,
Where sorrow, darkness, fears and pains,
Can never more arise.

A glorious Sabbath day of rest!
In heavenly courts above,
We'll lean upon our Savior's breast,
Embraced by his own love.

Though often here the way seems dark,
With waves and clouds and storm,
We rest secure within the ark,
And trust in God's strong arm.

We walk by faith and not by sight
Alone, yet not alone,
For God's hand leads us to the light
That shines around his throne.

Then in due season we shall reap
The harvest of the blest,
Through endless realms of ages keep
The Sabbath day of rest.

By a reader of the MENNONITE.

THE SUNDAY SCHOOL TEACHER'S HIGHEST AIM.

Read at the West Swamp Sunday School Institute by Jennie S. Buch.

We as Sunday-school workers and others who are interested in the religious training of immortal souls, would indeed be unfit instruments for the promotion of the cause in which we labor, if we were to begin, continue, and end our work without *an aim* in view as the object of all our endeavors and desires. Can it be that there *are* such Sunday-school teachers in our realms of religious privileges and enlightenment? And if so, must we be numbered to that class of toilers who have heretofore been toiling aimless as to results.

Who of us can be so disinterested in our daily vocation of life, as to go on week after week, and year after year without some aim for which we are stiving? But that there are such aimless lives, none will dispute, and their sad consequences are only too apparent. In every calling and profession, those who have had a fixed purpose—an aim, have made their mark, and success has followed. In our every day life it is much the same, and unless we aim every day to do the best we can, to perform conscientiously our duties, and to recognize our responsibilities, we are not faithfully aiming to live up to our high calling in God.

Paul was not without an aim in his labors, but counted all things but loss, that he might win Christ and press on toward the mark for the prize of the high calling of God in Christ Jesus, and his highest purpose was, that others might be sharers in his joys.

Lincoln had an aim when he undertook to liberate the millions of slaves held in bondage. Livingstone made all other objects serve the one great aim of his life, to open the way to liberty for the millions of captives in Africa. The sea captain with his ship freighted with precious goods and hundreds of immortal souls, is impressed with his responsibility and strives with all his powers to reach his port or harbor. So the conscientious Sunday school teacher, aiming for the harbor of heaven, will aim not only to save himself, but like the worthy captain, all those committed to his charge. This we consider of all others to be the Sunday-school teacher's highest aim.

The aim of the Sunday school is the aim of the Church, the aim of the faithful teacher, is the aim of the preacher, viz., the turning of men unto righteousness, and to save that which was lost. This must be the end and highest aim of every devoted Sunday-school teacher.

Are you a Christian yourself, then as teacher you will count no sacrafice too great, if thereby you may be the means in God's hand of bringing sinners to Christ. The salvation of precious souls must be the supreme aim of every teacher, and to attain this object, it needs his most faithful endeavors. He will spare no efforts in the preparation of his lessons. With the burden of souls upon his heart, and the love of Christ constraining him, he will apply himself diligently to ascertain the best methods of teaching the different lessons. With tact, a loving heart, and an earnest spirit, the teacher who feels his responsibility, will commit his work to God and trust also in Him for the blessed results. For faithful is he who promised, and he will also bring it to pass.

The Sunday school teacher's work however is not completed when through his instrumentality this high aim has been reached and his scholars have become Christians. Then the work may perhaps be more cheerful, but nevertheless just as important. The teacher needs to be a living illustration of practical Christianity, ever able to counsel and admonish if need be, that they may thereby be grounded, strengthened, and built up in their most holy faith, and knowledge of the Christian life. The training of the young convert at this point must not be neglected, as the lack of it has caused many a one to wax cold and fall back again into the world.

The way the twig is bent, the tree's inclined, and it was Solomon who expressed the same thought in the words "train up a child in the way he shall go and when he is old he will not depart from it." So we say, train up the young in Christian work and duty, and when they are old they will not depart from it. Have an interest in all that pertains to the temporal welfare as well, so that the scholars know and feel your concern and sympathy for them. This must be a *part* of the teachers *noblest* work.

Let us not be discouraged by looking only at the high aim and obligations of the Sunday school teacher, but let us rather on these occasions encourage one another by the promises of Him who is faithful; for in due time we shall reap if we faint not. Yes we shall reap as we have sown, but he that soweth sparingly shall reap also sparingly, and "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." The reward will surely follow, as the night the day, and oh, that we might each and every one, hear the welcome words, "Well done, thou faithful servant."

CHURCH OF GOD, AWAKE!

When we see the myriads of church spires so conspicuous in city and country; when we hear the ringing of the bells on a Sabbath morning, and see the multitudes gathering at their respective places of worship; when we see our gigantic publishing houses—the winged auxiliaries of the church—and hear the clicking of the tpye and the rolling of the presses; when we see our Christian schools, the fulcrum upon which the doctrines of Christ find augmented purchase, one is led to say: "If I were sin I would despair of life." But from too many of these sources, sin has little to fear.

On a Sabbath morning you may see "the butcher, the baker and the candlestick maker" in their aprons at their doors. The journalist, the excursion agent, the professional sport, and church-members who find no comfort in religious worship, boldly pervert this divine favor to man, and in spite of church disciplines and civil laws, trample under foot the sanctity of the Most High. Sabbath desecration is not afraid of spires, nor bells, nor multitudes.

Secretism fairly perforates church and state, if letting darkness instead of light through them can be called perforation.

Catholicism comes across the waters and tells the fathers of our government how the United States should be ruled, and Christianity places a chair for her on the front veranda of the national home and entertains her while, in book-agent fashion, she says her little piece which she learned by heart before leaving home, and which she has said to every nation on earth. European countries of importance ushered her out of their doors long ago. They have been blessed with success for so doing. We could do the same if we would; but soon we may be in poor Ireland's place, where we would if we could. Or, like South America and Mexico, we may, through Catholic policy, relapse into ignorance and superstition so dense that we cannot determine the nature of our ailment.

Christianity ought to arise as one man and restore the Bible to the public school, relieve the laboring man from that praying penuriousness of the tattling sister of charity, lift the enormous burden of arbitrary church tax from his shoulder, remove Catholic impediments from the way to Americanization, and turn Catholic state aspirations back to those countries where universal degradation testifies to the undisputed sway of the Catholic church for centuries.

Intemperance stands, a fat, a flourishing feeder upon the sins of mankind. She has a box of cigars under one arm, a bottle of intoxicants in each hand, a bag of chewing-tobacco over one shoulder, a sack of opium over the other; her pockets filled with cigarettes and snuff—she has come to stay. She caters to the native and acquired depravity of the country. She has a very important carriage already. She casts a blighting influence over the entire nation. She is ruining the laboring man. During the latter part of 1893, through her influence mainly, the

Conclusion on Page 61.

CHILD SAVING.

A SERIES OF FOUR ARTICLES BY H. P. KREHBEL.

1. *Introduction and Survey of the Field.*

How beautiful the world is! What an enjoyable place it is to live in! I do not see how some people can feel so dissatisfied with the world, and speak of it as a place of disappointment? Thus spoke a friend to the writer as they were out driving one most delightful evening in August. And the speaker was perfectly justifiable in being thrilled with such emotions. For, truly, nature had put on her best appearance and was smiling at her sweetest. A soft breeze was gently stirring in the leaves. A warm shower had shortly before purified the air and filled it with sweet odors. The sun was hovering low over the western horizon while his brilliant light lifted as it were all the scenery in the valley below into golden relief. Through yonder gap in the dark green timber the view expanded, resting finally on the gentle ascent beyond the valley. Against its green sides could be seen here and there a scattered herd of cattle quietly grazing, while in the road which focussed in the far distance a lone team was seen slowly winding its course. Merrily the tuneful birds sang in the sighing trees, giving expression to the same feelings which were stirring in the souls of their human fellow creatures.

Yes, this is a beautiful world to live in when nature and man are both at their best. But that same evening did not fill every breast with joy and pleasure. While some of the sunbeams were transforming the landscape to resplendent beauty, others witnessed scenes of discouragement, distress and despair. Little hands lifted in vain for something to eat. Children alone in the dreary and pitiless world, hungry and thirsty and nowhere to go. Helpless sufferers racked with sickness and pain, prostrate on a heap of musty straw in the dark corner of some filthy room, in want of nourishment, sympathy, medicine and care. To these, though all nature were aglow with her greatest splendor, the world contains nothing delightful. Their situation separates them from the bright side of life. That the smile of nature may mean something to them they must be placed into the proper environments. But, being young and weak they can not do this by their own capabilities. They need assistance A strong and living hand and heart must reach down into the pit of depression into which circumstances have placed these poor innocents, and lift them out into the wholesome atmosphere of a living home. In other words neglected, homeless children need to be saved from the hopeless distress by their stronger fellow creatures, if their lives shall not be a sad history of misery and despair.

To hearts softened by the humanizing influence of the Christian religion the cry of youthful voices for help has not been in vain. Christianity has recognized its duty toward the helpless classes of all kinds and has striven nobly to bring relief to all. The giving of succor from unselfish and purely philanthropic motive belongs distinctly to christianity. In vain is antiquity searched for cases where aid was given to the needy from other than selfish motives. It is true Athens had poor laws which provided for a meagre aid to her poor citizens. But this was done for the sake that the state might have as many citizens as possible and was in no wise extended to the slaves. Rome made regular donations to her poor. This, however, was managed by politicians who used these gifts as bribes for obtaining votes. But while men from selfish reasons received some aid, the helpless children were generally overlooked. In fact a child was considered personal property of the father and he might destroy its life or sell it into slavery. How little a child was esteemed in India is apparent from the fact that mothers fed their offspring to the crocodile in the Ganges. When the Hebrews were multiplying faster than suited Pharoah he simply ordered all new-born male children to be destroyed. Children were not thought of as possessing any rights. And protection they had none save what natural affection gave to them. The first voice lifted in their behalf was that of Christ when he said "suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." By these words, these youngest members of the human family were recognized as at least on an equal footing with the older members in the sight of God. The Christian church, heeding the injunction, has always accorded to their children the right due them as fellow-heirs of the kingdom of God.

As the natural outcome of this, the church was the first to make an effort to come to the rescue of needy and dependent children in general. The first institution with this object in view was a "Foundling Hospital" established at Milan, Italy, in 787 A. D. When once a beginning was made, such institutions soon multiplied in Germany, France, and other countries. Nor has the work ceased with that, but slowly has it expanded as experience and Christian philanthropy have pointed out new fields and possibilities. Not all methods adopted have proven successful. For example, in France several hundred years ago children institutions made a practice of selling their charges to any one at a fixed price. The children were largely bought by professional beggars, such as organ grinders, and were by them used in carrying on their business. Before many years it was discovered what great injustice was doue to children by this unwise method and it was discontinued.

With the progress and growth of Christian life and enlightenment, and the consequent transformation of all social and political customs and institutions for the better, there has also been great progress made in systematic and comprehensive child saving. Institutions of this nature are now found in every Christian country. Among European peoples France leads in this line. It is even thought that the ease with which children may be placed in her foundling hospitals is a direct detriment to public morals. Of foundlings, abandoned children, orphans, and incorrigibles, the government annually receives on an average of 12,500; and these thereupon remain in charge of the government until maturity.

But it is with the work as done in this country that we wish to concern ourselves more particularly. And since the best known methods are represented in one or the other place in our broad land a study of these will cover the whole field.

At this point it may be profitable to state more definitely what is meant by child saving. It means that those children who would be failures in life,—depraved, illiterate and useless—unless a rescuing influence be brought to bear upon them, shall be saved physically, intellectually, morally, and eternally; saved for society, for themselves, and for God. The work which shall accomplish this naturally falls into several branches. The one properly noticed first is, as already indicated, the extending of the helping hand and giving temporal aid to needy children. This is done by supplying their physical wants; by caring for the sick and deformed, by giving a home to foundlings, orphans, and to the deserted.

A second great field of service to the weak and young lies in a line where it should least be expected. Yet the necessity has been taught by the shocking facts which investigation has brought to light, that children need protection against their own parents and guardians. Parents have brutally beaten their own children, inflicting wounds, crippling them for life, and cases have even occurred where a helpless child has died under the fiendish blows of its tyrannical father. In view of such facts the need of protection for the young and weak against cruelty is plain.

The third field for child saving consists in reforming those who have fallen into bad ways who are incorrigible through the influence and education of the home.

The last sphere of rescuing the growing generation is the greatest, and of the greatest importance and farthest reaching influence. It is that of education. Broadly, this includes all the children throughout the length and breadth of the land. But under the present subject it refers to the children of the poor and paupers. These are to be lifted out of the depravity in which their parents are, into a higher plane and to be placed on a footing, intellectually and morally, which will enable them to live an honorable self-supporting life. And this end is to be accomplished by bringing religious and moral influences to bear upon them, by educating their minds and giving to them a practical manual training.

CAUGHT IN HIS OWN TRAP.

A miser having lost a hundred pounds, promised ten pounds, reward to any one who should bring it to him.

An honest poor man, who found it, brought it to the old gentleman, demanding the ten pounds. But the miser, to baffle him, alleged that there was a hundred and ten pounds in the bag when lost.

The poor man was advised to sue for the money; and when the case came on to be tried, it appearing that the seal had not been broken or the bag ripped, the judge said to the defendant's counsel: "The bag you lost had one hundred and ten pounds?"

"Yes, my lord," he replied.

"Then," said the judge, "according to the evidence given in court, this bag of money can not be your property, for inside there were but a hundred pounds. Therefore the plaintiff must keep it till the true owner appears and proves his claim."—*Ex.*

"Hitherto hath the Lord helped me." Such was Samuel's grateful recognition of God's delivering mercy when he set up the memorial stone at Mizpeh and named it Ebenezer. All God's children have their glad, grateful Ebenezers. All can truly say, every year, every day, "Hitherto hath the Lord helped me." . . . From this point we gather up our hope and courage. "Forever, O Lord, thy word is settled in heaven." Settled! Settled forever! What God has said can never be revoked; and his covenant promise is, "I will never fail or forsake thee."—*From "The Open Window."*

"SEARCH THE SCRIPTURES."

One of the most definite exhortations given by our Lord Jesus Christ is put in the form of this subject. But how are we to regard the scripture or Bible? We answer in the definition of another: "The Bible is the sacred volume in which are contained the revalations of God, the principles of Christian faith and the rules of practice." Pause for a moment and notice all that is contained in this definition you will find that it covers the ground full and answers to the needs of the human soul.

Robert South says, There is not any action that a man ought to do or forbear but the Scriptures will give him a clear precept or prohibition for it; comprehending at once the definition, will not that be sufficient reason for us to become interested in this book, the pages of which are adorned with many precious thoughts.

The Bible is the "Book of Books." It cannot be excelled. No uninspired writer or writers could ever make such a declaration as it contains. It is the record of parental love. Its human characters are truly great, many a hardship did they endure, many a victory did they win—noble Christian warriers, sacrificing self that the coming generations might be brought up in the nurture and admonition of the Lord, and enjoy the privileges of a Godlike life, and in the end come out victorious, having overcome Satan and the world.

By not reading this Book we deprive ourselves of a great privilege. An old hymn reads thus:

"Who has this Book, and reads it not
Doth God Himself despise;
Who reads and understandeth not,
His soul in darkness lies.

"Who understands but savors not
He finds no rest in trouble;
Who savors but obeyeth not,
He hath his judgment double.

"Who reads this Book, who understands
Doth savor and obey,
His soul shall stand at God's right hand
In the great Judgment Day."

Its pages contain nothing from which doubts might arise. If such be the case, the reader lacks the *faith* he ought to have. I regret very much to say there are those who search the scriptures merely to find fault and argue against them. Upon noticing carefully those who profess to be "infidels" we find that they are frequently well versed in Scripture; but their object in searching the Scripture is to find arguments to argue with the Christian, who reads and searches it, knowing all to be the Word of God. Ah! Christian, go on with your searches, and your soul shall be purged with hyssop, and your conscience shall be made whiter than snow Even though you are questioned be not discouraged, for that is one of the instruments Satan uses to tempt you to become wavering in your searchings; but James 1, 12 says: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the lord has promised to them that love him."

The Bible is a book no one need be ashamed to have in his possession. It is full of information, the standard encyclopedia for the soul But how often do people pass their precious time reading some trashy novel, in which there is nothing elevating, much less beneficial to the soul. If anything is annoying and shows the character of a person it is seeing a person stepping into the car with one of those paper covered low grade novels. When I see such a book in the hands of one about to read it, it makes me think of a fire just ready to be lit, and soon the flames will spread over the person's conscience and destroy the love for something higher and nobler. Ah! but not only does it destroy that one persons better instincts, but mark the influence that one person is exerting. How sweet, it would be, were it a Bible in its stead! The unbeliever would even stop and look, and the influence that the reading of the Bible would exert is hundred fold, and how it pleases God to see that his children search for his words and thoughts.

The Bible is penned in such plain simple language, it requires no reference book to get the meaning; it need not be translated. It is ready to be read by any one. Again, we have some remark,—"I see no pleasure in turning its pages and reading it, it is more of a burden to me than a comfort, more of a hindrance than a helper." But I ask of you do you search it earnestly; do you search it prayerfully, or do you read it carelessly? My kind reader, if you find trouble in getting interested in your searching, I ask of you to pray to God to help you, and I can assure you if you use some praying with your searching, you will get interested.

We have too many Bibles that are bought merely to adorn centre tables, and not to adorn our souls or to receive some information which shall be for our good. And then again we too often read all other books ere we read the Bible as though our lives depended on all other reading matter. Sadder still, many do not read their Bibles at all, and saddest of all, some do not have any. What a slighting of God's grace that his children can procure all else, save a Bible? Why is it? Kind reader, do you know what God demands or requires of you if you do not study or search in his Holy Word? Decidedly no. Suppose you are engaged to do some work for a man; the first thing you must know is what he wishes you to do, and then you are ready to proceed. Exactly so with working for our heavenly Father, we are working for Him that we may have a home above, and unless we commence with Him through His Word we are unable to receive our reward. The Savior, who longs to reveal to you the loving heart of your Heavenly Father pleadingly invites you to "Search the Scriptures" and find Him.

The Bibles are made for our preachers of the Gospel," I hear some one remark, "My pastor studies it for me." Very true the pastor does and must study it thoroughly, but remember no pastor can preach you to heaven. Each one of us must do our share in every line of toil and labor.

The Bible is a friend indeed, for it aids and strengthens. An old lady who had been sick for a time, upon being asked whether she did not feel friendless and cast down, said (as she picked up her old Bible), "Ah! no, here is my best friend, in it I find peace." Oh, that there were more such people who could be consoled with reading the precious Word of Truth.

"The Bible, the Bible more precious than gold,
The hopes and the glories its pages unfold,
It speaks of salvation—wide opens the door,
Its offers are free to the rich and poor."

ANNIE J. ALLEBACH.

The seventh chapter of Numbers is the longest one in that book, one of the longest in the Bible, and it is all about *giving*. It tells us about the offerings of the tabernacle. We are asked to give as the Lord hath prospered us. The poor widow cast in her two mites, but it was all her living.

RUINED BY BAD READING.

Quite recently, at Danville, Ill., two young men, the oldest twenty-one, the other nineteen, were hung for the murder of a well-to-do farmer, whom they had waylaid with the purpose of robbing him. On the night of August 25th, these two youths, Harry Pate and Frank Stier with two other boys lay in wait by the roadside. When Mr. Helmick, the farmer, and his wife came by in their carriage, two of the boys sprang to the horses' heads, and the other two came up to the side of the carriage with revolvers demanding "your money or your life." Mr. Helmick said, "All right boys," but struck his horses sharply at the same time. As the horses sprang forward the boys shot, and Helmick fell over dead in the lap of his wife. Three more shots were fired, narrowly missing the wife, who, though wild with grief and fright, had presence of mind to gather up the reins and guide the horses as they plunged through the darkness homeward. The boys got no money. They were soon caught, and on Friday were hung by the neck until dead. On the scaffold they confessed their crime and attributed the ruin of their lives to the reading of flash books, the kind of books that are circulating by millions among our American boys and greedily read by them.

From the confession made by one of them, we take the following details:

"Pate had a great ambition to rob a bank, and they decided that they would take the Helmick money and go to Chicago. There they would buy fast horses, Winchester rifles, false beards and tools for cutting barb-wire fences, and then return to near Danville, and make a raid on Watson's Bank at Rossville or the Lyons, Alexander & Co., at Sidell. After robbing the bank, they expected by means of their wire-cutter to dash across the fields through barb-fences and escape."

Reader, do you recognize the stuff? Did you ever read one of the detective stories, Old Sleuth Library series, Youth's papers and such like? There it is to the letter.

Do you know what your boys are reading? Do you Furnish them good reading? Is this matter worth your attention?—*Apostolic Guide.*

The gods of the Celestial Empire must needs be on the *qui vive* against cheating. A writer in the *North China Herald* narrates, that "in August last an epidemic was prevailing, such as is common in that season of the year, but not common at New Year's. Hence it was proposed to make the God of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1st, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crackers fired, and the placards of red paper were displayed. The authorities co-operated in the attempted cheat, and the people thought that they should thus get the better of the divinity."

The *Evangelist* tells of a Persian who one year ago was such a fanatical Moslem that he would go into a bath every night to wash off the pollution of contact with Christians during the day. Now he has had his property—and he is a man of means—confiscated, and both his ears cut off. But undismayed he yet declared that "Christ is the only Saviour of men."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., MAY, 1894.

The correspondences from our congregations and Young People's societies have lately been very conspicuous by their abscence. May we not expect at least six short letters from as many different points, east, west, north, or south, for our June number? If there will be a dozen or more, so much the better; we shall find room for them all and if we should have to print a supplement it would make us smile. Many of our readers would like to see our paper enlarged or issued more frequently and this desire fully corresponds to that of the committee. You can help to bring us to that point if you rush in your correspondences and your contributions and crowd us for space.

The spirit of Christian charity should make us slow to think and believe evil of our neighbor. We think it is this spirit that makes many earnest Christians of our country so slow to believe that there is danger threatening us and our free institutions from the Roman Catholic church. We confess we belong to the number who have been loathe to believe that there was sufficient ground for the dire predictions often made along this line. But while we may be inclined to discount the statements of the opponents of Rome which we would fain believe exaggerated, when the servile subjects of Rome themselves wax bold and publicly affirm the anti-republican spirit of their church we are bound to take them at their word. Thus we quote from the *Roman Catholic World*:—"If the American Republic is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation and the acceptance of Catholic principles by the American people. If allegiance to the Church demands of us opposition to political principles adopted by our civil government, we should not hesitate to obey the Church. While the State has rights, she has them only in virtue and by permission of the Supreme authority, and that authority can only be expressed through the Church. We are purely and simply Catholic, and profess unreserved allegiance to the Church, which takes precedence of, and gives the rule to, our allegiance to the State." Such statements as these show us the wolf's teeth pretty plainly.

In confirmation of the above and yet in strong contrast as to the persons concerned we next quote from Rev. A. Lambert, who recently has voluntarily renounced the priesthood and Roman communion, after twenty-one years' service, and after careful and prayerful consideration. In his letter to Rome, addressed to the Superior General of the Redemptorist Order, after speaking of his "canonical standing" as perfectly regular and unquestioned," he says: "Knowing what I know, having seen what I saw, and heard what I heard, in the Roman Catholic Church, I cannot any longer force my mind into submission to the Vatican, nor can I any longer admit the claim of the Roman Catholic Church and clergy to rule, not only in religious questions, but also in purely scientific, social, and even political matters. The intolerance and duplicity which almost from the day of my ordination to the priesthood I found and met in the Roman Catholic Church, have become utterly unbearable to me. Having also come to the conclusion that there is only one High Priest, the God-man, Christ Jesus, and only one sacrifice for sin, not to be repeated, and in consequence doubting my powers and faculties as a priest, I could not act otherwise than I do here and now. Had I remained any longer in the Roman Catholic Church, after coming to this decision, I would have debased my manhood, and that I could not do, and with God's help shall never do."

FROM HEREFORD.

We have recently passed through several seasons of especial blessing of which to write briefly to the encouragement of our brethren and sisters in the Lord and the praise of His blessed name. However in speaking of these special times we would not pass slightingly by the continual showers of blessing the Lord is granting us right along in our regular meetings as well as in individual life that is consecrated in His service. It is the Christian's privilege to rejoice in the Lord *always* and surely when we contemplate the abundant mercies of our God through Christ Jesus, we are led with the Psalmist in exulting confidence to say, "Surely goodness and mercy shall follow me all the days of my life." Oh, that every needy sinner would but "taste and see that the Lord is good!"

The first Sunday in April with the Saturday preceding brought to us another blessed communion season. Ten young persons in receiving the outward seal of baptism professed Christ as their Savior and consecrated their all to His service. "Faithful is He that calleth you who will also do it (sanctify you wholly)."

During the winter and early spring, many of our people were sick. Several of these could come for the first time again to church at this communion season while quite a number were still unable to come, and one of these, our aged sister Hannah Stauffer, widow of John L. Stauffer, has since passed to her reward above. The attendance at the communion service was large taxing the seating capacity of our church to its utmost. We had the great pleasure of seeing several Christian friends, who regularly worship with us, join in the commemorative service.

On the Sunday following, April 8, we had with us Rev. W. B. Stoddard, of Washington, D. C., who preached to us, in the afternoon, a very impressive sermon.

That evening and the following evening he spoke to large and appreciative audiences on the unchristian character of secret societies. To be forewarned is to be forearmed. An intelligent idea of the real character of the lodge has so often been all that was wanting in young men to resist the temptations held out to him to go into these ungodly institutions. We have already received numerous testimonies as to the great good received through Bro. Stoddard's plain and convincing lectures.

Our Christian Endeavor Society, belonging to the Berks County Union, had invited the Union to hold one of its quarterly meetings in our church. Though we are at one extremity of the county, the invitation was accepted, and on Thursday evening, April 26, we had the pleasure to welcome in our midst thirty-one enthusiastic endeavorers from Reading. A large gathering of people from the surrounding country listened to the exercises of the evening, which were well sustained by the members of the various societies represented. The testimonies as to the benefits derived through the instrumentality of the Christian Endeavor Society were particularly encouraging. Endeavor work is slowly but steadily gaining ground in this country, and true to its motto, "For Christ and the Church," it everywhere advances the interests of the Master and his militant church. Christian Endeavor is a principle not a form. In form and application it adapts itself to all the varying circumstances under which the congregations may exist. Christians endeavoring earnestly to do whatever the Master would have them do, and working together in a well ordered and systematic way. And then one of the most blessed results of Christian Endeavor is brought out prominently in such gatherings as this one was, viz., the bringing together into closer union and sympathy the different divisions of Christ's church. In this meeting were representatives of the Baptists, the Presbyterians, the Lutherans, the Reformed, the Methodist, the Evangelicals, the Mennonites and perhaps others; but we were together simply as Christians realizing that one is our Master and all we are brethren. The devil would keep the followers of Christ divided, but in Christ "we are not divided, all one body we, one in hope, and doctrine, one in charity." May we have many returns of such blessed times.

BUILDING AT SCHWENKSVILLE.

The brethren at Schwenksville are now busy at work on their new church building. The old building has been torn down and some of the material is being used in the new. The last services in the old building were held on Sunday, April 22, conducted by the present pastor W. S. Gottshall and N. B. Grubb the early part of whose ministry was also in this congregation. Both to ministers and people thus bidding adieu to a place with which were associated so many hallowed recollections could not be without certain feelings of sorrow, but in our work for the Master while we tenderly remember the past we must consider the future where lies our work for Him, and follow His call, in the changing circumstances, where He may lead us to better and more efficient work for Him. Thus when the congregation can go into their new house in the town, they will be in an advantageous position to carry forth the work so nobly begun and continued for three quarters of a century in the place they leave. The house now torn down was the second one on that site and had been erected in 1851. Until the new church is ready for occupancy the congregation will worship in the school house near the old place.

It is reported that Mr. D. L. Moody was much concerned about means, on account of the present financial panic, to carry on his great work, involving an expense of hundreds of dollars every day. He went forward, however, trusting that the Lord would provide. While thus exercised, he one day received a letter from Rockford, Ill., stating that $10,000 had been raised for his work and would be sent in time for his need. The expectations of faith founded on God's promises never fail.

SYSTEMATIC GIVING.

To the series of questions found in Romans 10: 13-15, two more naturally suggest themselves in this day of crippled treasuries and apostasy from primitive stewardship: How shall missionaries be sent without funds? And how shall the funds be raised? That they cannot be sent without money and that the growth of missions cannot be sustained without funds is apparent to any one; but on the last question there is wide diversity of sentiment. Yet Scripture teaching on this point is explicit, and the restoration of Bible standards and methods would solve the entire financial problem in relation to church work. It is not worth while to multiply the enticement methods of supplying the treasury. They have already been worked for about all there is in them. These methods deserve only to be tolerated while sentiment is being created in favor of principle-giving, universal-giving, and systematic and proportionate giving. This conviction is taking strong hold upon Women's Missionary Boards, and to bring about a reform that shall provide ample, regular and pure revenues for the treasury of the future is the work of the hour.—*The Message.*

INASMUCH.—(Matt. 25: 40, 45.) Reader, in one of these two verses you and I are classified —which is it? This union of Jesus with his children involves highest privilege and gravest responsibility, but, some way the church does not fully realize it. If Jesus Christ should come again in the flesh and we could be made to believe He was personally in Chicago or Cincinnati or Denver or anywhere else in our land, a lonely stranger, or sick or poor, we would hasten to His side. How we would vie with others for the privilege of ministering unto Him. But He *is* in all these cities, in every little hamlet, in all the country neighborhoods, in the person of his children suffering for the aid we can bring. He says so; we would not have dared claim for poor humanity that it is so identified with Christ, had He not told us so Himself. When Saul persecuted the believers Jesus spoke to him on the Damascus road and said, "Why persecutest thou *Me*?" Again, "He that receiveth you receiveth Me." The thought and the fact glorifies all our service for His little ones, and doing for them as unto Him makes the act "twice blessed, blessing him who gives and him who takes." It is most blessed to ask Jesus in the early morning hours to show us where we may minister to Him this day. A basket of fruit or a bouquet of flowers arranged as truly for Him as if the real son of Mary were to receive it, a check, a barrel of flour, a load of coal, an order of groceries, all the countless things these hard times demand for the sick and poor—what a joy to give them in His name! And then the angel of mercy will note it down in heaven's book of deeds, and some day we shall hear the King say: "Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world."

The Presbyterian Synod of Ohio, which met October 10th to 13th in Cincinnati, adopted resolutions to do away with all secularizing expedients for filling the Lord's treasury. Instead it recommended that its members reduce giving to a system and make the offerings proportionate to the income.—*Organizer.*

The Young People's Society of a church at Oconto, Wisconsin, has agreed to give at least $100 for missions during the present year. One young lady went from this society to Mosul, Turkey a few months ago.

CHURCH OF GOD, AWAKE!—*Concluded.*

vast army of workingmen were placed in such a condition that when they had been without work one month, thousands upon thousands had become a public charge. A tramp whom I fed at my table acknowledged that for several years past he had received $60 and board per month; and that without protracted sickness, and without a family to support, he had made way with his earnings. He confessed that intemperance, with its accessories, had become possessor of his all.

Some church societies do practically nothing to remove this curse from the doors of our land. Sabbath desecration, secretism, Catholicism, and intemperance are each and all plainly a menace to civil and religious government.

But what is being done by many so called Christian churches to withstand their encroachments? Well:

> The bells they ring, the steeples shake,
> The pulpits thunder, patrons quake;
> Assemblies meet, they "make a chain;"
> The church has moved, but all in vain;
> 'Tis but a mere pretension.

When we look at the ominous resolutions passed by some of our prominent conferences and assemblies against these evils, we are disposed to feel encouraged. But when in times of pressing need we see little but indifference and apathy, we cannot help but feel that the relation between such churches and this world is stronger and closer than the relation between them and Christ. They are joined to the world; and the product of this union is an admiring mongrel progeny, which, like charming Herodias, palsies the arm which should be raised in the defense of right, and thus forestalls justice.

Here and there faithful bands are waging war upon these institutions. But there needs to be a general uprising on the part of the church, a severing of all unholy alliances with her, an invocation of divine help, and a moving forward in solid phalanx, through faith in Christ. Rise to the support of those periodicals which are courageous enough to lock horns with these giant evils; sustain those embassadors of Christ who "preach the Word" in preference to tickling the fancy of those who have "itching ears." Unload some of the "social" machinery with which the church is burdened to day, and use the time and means thus regained for the furtherance of moral reform.

Abolish the extravagance in personal attire, too often found among those who claim to be disciples of the lowly Nazarene, and throw the millions of dollars thus saved into a general fund for the aid of reform work. If this could be realized, righteousness would traverse this land as though on wings.

> "Be faithful to thy mission,
> In service of thy Lord,
> And then a golden chaplet
> Shall be thy just reward."

WILBUR A. COFFEE, *in Christian Cynosure.*

Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and blessings that we have, by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for to-day's burdens and to-day's battle. To-morrow belongs to our heavenly Father; I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all we commit to him until the last great day.—*T. L. Cuyler, D. D.*

GENERAL CHURCH INTELLIGENCE.

Bishop Hurst has received $100,750 from a lady in New York for the Methodist University to be erected in the city of Washington. Additional $125,000 are promised.

The states of New York and New Jersey contain a Catholic population of 1,868,000; New England 1,363,000; Ohio, Michigan, Indiana and Kentucky upwards of 100,000; Pennsylvania 816,000, and Wisconsin nearly 400,000.

Mrs. Ballington Booth makes this declaration concerniug the "Shun brigade" of the Salvation Army: "These girls do not go down among the poor for a few weeks or simply to study them. They go for life. They ostracize themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has planted in their hearts, sustains them."

The Catholics sustain a bureau at Washington, the annual cost of which amounts to $3,800. By this office many benefits are achieved for their church. Here the $400,000 appropriated by the Government for Indian schools under their control are deposited, and they are constantly on the watch for new appropriations from the Government treasury. Neither is there a scarcity of "boodle money" if the uecessity seems to call for it. Truly, with them it is "*Media honestatur per finis*," "The end justifies the means."

The Supreme court of the State of Ohio, has now given its decision in regard to the church property of the Evangelical Association in that State. The decision sustains the decision of the lower court and, like the supreme court of the state of Illinois, declares the "majority" faction of the church (the Esherites) the rightful owners of all the church property. Cases in other states are yet pending. The suit in Ohio had been instituted by the minority to obtain possession of the Church Publication House at Cleveland.

In Moody's Bible Institute, Chicago, the students enrolled in 1893 were: Women, 195; men, 381; transients, 85. Denominations represented: Women, 10; men, 35. Thirty-one States of the United States, Canada, Turkey, India, Japan, Scotland, Ireland, England, Germany, Sweden, Switzerland, Denmark, Russia, Persia, Norway, Bohemia, West Indies, South Africa, Hawaii, and New Zealand were represented. The previous work of the attendants was: Pastorate, 24; Evangelistic, 13; licensed local preachers, exhorters, etc., 13; singers, 4; Young Men's Christian Association secretaries, 20; home and city missions, 11; foreign missionary 1; secular occupations, 111.

The *Ref. Hausfreund*, a German Reformed paper published at Reading, Pa., writes: "The unchurchly spirit, which we deplore here in Pennsylvania, manifests itself in other sections. This spirit ignores the sacrament of baptism. In Chester and Lancaster counties it frequently occurs that Reformed ministers are obliged to baptize nearly all of those presenting themselves for confirmation. At Richville, Ohio, Rev. J. A. Sites recently confirmed a class of 29 persons of whom 15 were baptized. This shows how many parents neglect to have their children baptized when young. It shows an erroneous idea in regard to an important subject." In our opinion it shows that the members of the different churches in this our time of universal Bible study are beginning to see and to understand the true Bible teaching on this important subject.

MISSION DEPARTMENT.

CHILD MARRIAGE IN INDIA.

A single copy of a small Australian publication entitled "Little Wives of India" has recently found its way to this country, and has deeply stirred the hearts of the few who have become acquainted with its contents. The author is Dr. Ryder, an American lady physician, who went out at her own expense five years ago to practise among the children of India. Through the influence and help of Pundita Ramabai she acquired much valuable information; also by means of her profession she obtained an insight into the native domestic life, which it would have been impossible to have gained in any other way, and thus became familiar with the horrible cruelties connected with the Hindu custom of child marriage.

Hoping to arouse Christian women to some concerted and effective action for the relief of the little wives of India, she published this volume last year in Melbourne, and intends shortly to republish it in England and the United States. Meanwhile a partial *resume* of Dr. Ryder's touching relation will give some idea of the depths of misery to which these helpless children are hopelessly condemned. Zenana workers have accomplished wonders, and already have more doors opened to them than they can enter; but as a rule they are admitted only to the families of the more progressive and liberal Hindus, and then only at stated times, when everything has been prepared for their reception, so that the brightest side is shown. The doctor, on the other hand, sees the dark side of family life; and its darkness is indeed appalling. There is no such thing in India as child life as we understand it. As soon as a girl is born the terror of the mother and shortly of the little one commences, for she must be betrothed, which means irrevocably married for all time, as soon as possible. Should she by any mishap reach eight or ten years before this is done, the whole family will be disgraced and persecuted. The strangest part of it all is that the most learned research fails to find child marriage commanded in any of their sacred books.

It is a custom enjoined and enforced by a mercenary priesthood; and such is the terrible hold that the priests have upon the people, that though many a mother would fain keep her little ones with her, and many a father among the more thoughtful Hindus decries the custom as ruinous to the development of the nation, with rare exceptions all continue to observe it. Betrothal takes place at any time from the christening day (the twelfth day after birth) or even sooner, and the husband can claim his wife when he chooses, as his legal right to her begins with betrothal. The claim is generally made when the little girl is eight or ten years, though in hundreds of cases it is still earlier. To quote Dr. Ryder's words, "A man may be a vile and loathsome creature; he may be blind, a lunatic, an idiot, a leper, or diseased in any form; he may be fifty, sixty, or seventy years old, and may be married to a child of five or ten, who positively loathes his presence; but if he claims her she must go. There is no other form of slavery equal to it on the face of the earth."

As no record of births is kept, and his wife will agree to whatever her husband may say, it is very easy to evade any law setting an age limit. Indeed, the teeth of little girls are often examined minutely in the vain endeavor to obtain some clew to their correct age. A boy may claim his wife when he is fourteen; but there are a great many more little girls married to full-grown men than to boys, for as thousands of these child wives die in a few years, the boy of fourteen requires another at twenty, another at thirty, and so on as long as he chooses, said little wife to be discarded at any time it suits her master, and left to wander in the streets like a dog. Her own mother cannot and dare not interfere under any circumstances; for when the girl leaves her mother's roof she belongs for all time to the husband, and should he die an hour after the betrothal, she still belongs to his family, where she is in the most abject slavery, receiving nothing but what they choose to give her. There is great rejoicing when a son is born; on the mother's part because she will then soon become a mother-in-law, and have a chance of doing as she has been done unto; and on the father's part because the Vedas say, "Endless are the worlds for those men who have sons; but there is no place for those who have no male offspring." Consequently sons must be had, and the husbands must marry different wives until sons are born.

"The factory commission in India gave it as their opinion that it was unjust and inexpedient to burden a child under fourteen with full time labor—this in regard to manual labor for boys. How much more unjust and inexpedient to burden girls of ten and twelve with the trials of wifehood and motherhood!" At even such a tender age they often become mothers; and the babes born of such mere girls are of course half grown and stunted little creatures, "drawing in fear with their mothers' milk," and as they grow living in terror of the inevitable husband and dreaded mother-in law. One sad-faced little girl asked Dr. Ryder, "If you ask the great white Queen who lives over the sea, will she let me stay with mother and never send me to live with my mother-in law?"

Dr. Ryder states that though these Indian girls in one sense reach maturity early, in full physical development they are, contrary to the generally accepted supposition, five or ten years behind the children of the West, a girl of ten often appearing like a Western child of six; also that the robust development seen in so many of our girls at fourteen would not be attained there until eighteen, owing to the weak physique inherited from these girl mothers. Is it possible for us to imagine the terror and suffering of a child of ten years wedded to a brute of fifty, and the untold agonies that drive hundreds of these little ones yearly to self destruction by drowning?

With regard to the treatment of these little wives, Dr. Ryder says that "while she has met some fine, manly Hindus, who would never treat a wife otherwise than with kindness," she adds, "that for one kind husband there are one hundred thousand cruel ones." The cases culled for this book from the criminal court reports and from the experiences of the women physicians of India, showing what these child wives suffer, are simply heart rending. Death is the happiest thing which can come to them. Better have left the little infants to perish in the Ganges than to have forced them by law to live such lives of wretchedness. Better have left the suttee in force than to compel the poor widows to undergo the torture of further existence.

"A rich husband (merchant caste) brought his wife to me for treatment. He said she was sixteen, and they had been married eight years. 'She was good wife, do everything he want, wait on him and eight brothers, carry water up three flights stairs on her head; now, what will you cure her for? She suffer much. I not pay too much money. When you cure her for ten shilling I get her done, but I not pay more.' I explained to him that her medicines would cost more than that amount, and he left, saying, 'I don't care. Let her die. I can have plenty wives. I like better a new wife.'"

The advanced Hindu thinkers would welcome a new statute to ameliorate the condition of the child wives—so they say; yet one of their most enlightened papers cooly remarks "that it is better to sacrifice a few hundred child wives yearly than to meddle with the law." Some educated reformers, who talk much but do not practise what they preach, will never make any progress in a nation where of women alone there are one hundred and twenty millions, of whom forty million women and girls are in zenanas, twenty-three millions are widows, while there are twenty million little girls now suffering and yet to suffer.

This gives but a faint idea of the intense interest of Dr. Ryder's book. Many of the topics of which she treats have not even been referred to, as, for instance, the origin of the custom, its legal and political aspects, remedies suggested, and many other points. Although, from the very nature of the subject, much of the worst that has come to her knowledge as a physician cannot be alluded to in such a publication, enough is told to make the reader heartsick, and told with a remarkable combination of womanly delicacy and brave frankness. There are some traces of hasty work and some lack of sufficient explanation which it is to be hoped will be remedied in the American edition; but in whatever garb it comes to us it is a book for every Christian wife and still more for every Christian mother of girls to read; and if she can do no more for these hapless little ones, she will at least include them in her prayers for her own daughters. MRS. GEORGE A. PAUL.

In the Missionary Review of the World.

Reports have been published in the daily papers of serious troubles between the Cheyenne Indians and Cowboys, in the vicinity of our mission stations in Oklahoma Territory. No doubt these reports have been greatly exaggerated. But one thing seems clear, namely, that the troubles, as much as there was of them, were like nearly all of the troubles with the Indians, brought on by unprincipled and selfish white men, who were grazing their cattle on the Indians' lands without giving them their just recompense for it. When the Indians took away some cattle as pay for their pasture, the cattlemen began to shoot on them. The result was a skirmish by which a number of both whites and Indians lost their lives. When will those coming in contact with the Indians learn to deal justly with them?

Brother H. R. Voth, of the mission among the Moquis, in Arizona, writes, that he has commenced the digging of a well and that he has ordered the lumber for the new mission house. He states that he is gradually gaining the confidence of the Indians and that even those, who at first could not be approached and would have nothing to do with them, are getting more friendly towards them.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS

God sees hearts as we see faces. Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 6.—May 6th.

Joseph's Last Days.—Gen. 50, 14-26.

Egypt was only to be a temporary home of the people of Israel. Canaan was to be their home as per promise to Abraham, Isaac and Jacob. So when Jacob died in his adopted home with his sons in Egypt he was, in accordance with his request carried back to the family burial place the cave of Machpelah in Canaan. Joseph was of a more forgiving nature than his brethren could imagine. Their former wickedness again troubled them. But they came with a proper petition for forgiveness backed by the counsel of their father, and followed by their own humble and earnest entreaties. Joseph again was ready at once to forgive them, and to give them the best assurance of that forgiveness by his words of consolation, and by his promise to be their guardian. But while he was ready to forgive he directs them to God the only real pardoner of sin. Nothing in this low and ruined world bears the meek impress of the son of God so surely as forgiveness. God overrules the evil thoughts and deeds against his own, for their own good and after that of others. The dying words of Joseph have a great prophecy for the future of his people. As said, their home in Egypt was only to be temporary. Joseph knowing God to be true to his promises, and that he would in his own time again lead his people back to Canaan obligated the Israelites to carry his remains back with them. To this promise they were faithful, when they left Egypt about 150 years after, they carried with them Joseph's coffin and buried it in Shechem. Ex. 13, 19; Josh. 24, 32.

Lesson 7.—May 13th.

Israel in Egypt.—Ex. 1, 1-14.

The book of Exodus treats mainly of the deliverance of the Israelites from Egyptian bondage. In the opening verses we have a brief record of their settlement and early life in Egypt. Seventy souls, including Jacob and Joseph and his sons formed the Israelitish settlement. God blessed them that they "increased abundantly" so that in the probable period of 215 years sojourn in the land they nnmbered over 2,000,000. Bnt now comes a period of adversity. This adversity is again necessary for the proper preparation of the people to go back to Canaan. Evil comes, to be again turned into good. Under the new dynasty of kings the people of Israel were subjected to the severest cruelties and bondage nnder taskmasters. By oppression the king imagined he could keep them in snbjection, bnt contrary to this imagination while it was a deserved punishment allowed by God for their sins, it helped to wean them from Egypt, to keep them a distinct people, to nnite them into one nation, to awaken warm feelings toward the religion of their fathers, and to fit them for wise instruction, laws and institutions. He who acquires bad habits binds himself to a cruel master, and he is the most abject slave who has sin for his master.

Lesson 8.—May 20th.

The Childhood of Moses.—Ex. 2, 1-10.

In this chapter we see the first steps by which God prepared the way for the deliverance of Israel from their bondage. Here we again see that the greatest adversity and the strongest opposition were made instruments for the greatest blessings. Moses was born during the brief time in which Pharaoh's edict requiring the destruction of all male infants of the Israelites was in force. The deliverance was God's work, and so God blessed, preserved and called the deliverer. When all the male children were to be destroyed, God preserved one for his work. When Pharaoh would not grant the life of a Hebrew son, his own daughter under Divine guidance found one and directed his bringing up so that he was learned in all the wisdom of the Egyptians. When the cruelty of the Egyptian monarch broke the heart of many mothers in giving up their children, one of his own household delivered back to its mother a loving child to be faithfully taught by her the very principles of that true religion which the king sought to destroy and to be made familiar with the history of his nation. The best training school is a godly home, the best teacher a godly mother, for such blessings we cannot be too thankful.

Lesson 9.—May 27th.

Moses as a Deliverer.—Ex. 3, 10-20.

The time had now come when God would visit his people in Egypt to deliver them, as Joseph had predicted. The deliverer Moses was trained through 80 years experience for this work. God appearing to him in the burning bush at the foot of Sinai states his purpose as to his people, and gives Moses a definite call, with "come now therefore, and I will send thee unto Pharaoh." All our calls should be recognized as coming from God. He calls to salvation, to work, to heaven. "Who am I?" Moses judged himself unworthy of the honor unequal to the task, but God assured him that he would be with him, and as an evidence of his divine commission he told him that in that very mountain he with the people would serve him. The second difficulty that Moses saw as standing in the way of this mission was, how he should convince the people of the authority, nature and power of the God who sent him. This, God tells him, can be answered by telling them that He was the great I AM—the Self-existent One. The covenant-making and covenant-keeping God of their fathers. The people of Israel must first be convinced of and interested in the mission of Moses, then could he in their behalf appeal to the king for their liberty. This is just the way and the only way in which we can be freed from the bondage of sin. We must feel our bondage, our inefficiency to redeem onrselves and the all-snfficiency of Christ and be interested in his redeeming work. With the king they would encounter strong opposition, but here again God's might and power is sufficient, which he will manifest in wonders.

What is the Sunday-school, but the Church and the Gospel for children? It is a divine institution for Christian edncation; for bringing the Gospel in direct and appropriate application to yonthful minds. It will, therefore, present itself as the habitual and anticipated instrument for the religious instruction and welfare of the youth in every land, nnder its faithful employment in Christian wisdom and skill. In our land the Sunday-school effort assnmes a very peculiar importance as a sure scheme for the religious education of our children. And when we estimate properly the relation of this to adult religion, we must say still further, it is the most hopeful scheme for the religious welfare of the nation. The object of a Sunday-school is not to teach the children to read, not to instruct them in the truths of Christianity, or implant good habits in the hope that they may be converted in after life. The Sabbath-school does effect all these and much more, but useful as is the art of reading, valuable the formation of right habits, all important the boon of a Christian education, neither is the object we would aim to attain. They are necessary adjuncts; the means to the end, and not the end itself, which is only arrived at by the *conversion of the children's precious and immortal souls.*—*Davids.*

THE YOUNG PEOPLE.

LITTLE SALLIE'S PRAYER.

Father in heaven to Thee my prayer
Shall rise upon the morning air;
With thanks for rest and blessings given
For earthly good and hopes of heaven.

Forgive each sin I humbly pray,
And guard and keep me day by day,
My parents and their household bless,
And bring us to eternal rest.

These grant, O Lord, that we may be
With Him who lived and died for me;
Released from sorrow, sin and pain,
Through Jesus Christ, our Lord, Amen.

Gathered Gems.—HASTINGS.

SKELETONS OF CHRISTIAN ENDEAVOR TOPICS.

MAY 6.—*Lessons from the Lives of Great Missionaries. (A Missionary Topic.)*

1. Give short sketches of the lives of the first missionaries—the apostles.
2. Accounts and incidents in the lives of modern missionaries.
3. Our denominational missionaries, and their work.

MAY 13.—*How to Bear Burdens. Gal. 6; 1-5.*

1. With a sympathetic feeling for the burdened and distressed.
2. By fulfilling the law of Christ: Doing to others as we would have others do to us.
3. Restoring the fallen in meekness and love.

MAY 20.—*What Love Does for the World. 1 Cor. 13: 1-13.*

1. Does all work, and makes all sacrifices for love's sake.
2. Seeks to win the world for Christ the exemplar of perfect love.
3. Seeks, thinks, rejoices in, hears with, believes, hopes for the best, till better light is had.

MAY 27.—*God's Call. What is Our Response? Eph. 4: 1-6, 17-32.*

1. Call to liberty in Christ; holiness of life and conversation, unity in the gospel privileges.
2. Our response should be: A recognition of these blessings, a walking in accordance with them, a putting off of the evil and a putting on of the good.

THE MISSING LINK BETWEEN THE SUNDAY SCHOOL AND THE CHURCH.

The Sunday-school occupies a very important position—one that cannot be overestimated, or displaced by any other institution, in the religious education of our children, and in the religious welfare of the nation as we say in another column, but still there has for many years seemed to be a missing link between the school and the church. The young with good religious training in the school, and conversion to the Lord, and union with his Church needed a place and an opportunity to exercise and advance the religious capabilities. They need to speak, to act, to lead others to the Savior, to work for the Church. The various Christian organizations of young people, such as the *Christian Endeavor Society*, the *Epworth League*, the *Baptist Young People's Union* and others, are supplying this want. Here the young Christian is put into harness, and is made to feel that he has a work to do for Christ and the Church. That it is not enough to hear and know the sayings of Christ, but that with the knowledge there is connected a doing. Young people trained to work for Christ and the Church in these organizations, with a thorough consecration of heart and life to Christ, cannot help but be a blessing to the individual Church, as well as to the cause of Christ in general. Here is the missing link uniting childhood with the Church. May Christian pastors and church organizations truly see it, and help in welding the link.

A CHRISTIAN ENDEAVOR OFFICE PRAYER MEETING.

Every Thursday, from twelve o'clock to twelve thirty, a delightful prayer-meeting is held in F. E. Clark's editorial rooms by the officers and employees of the Christian Endeavor and *Golden Rule* offices at 646 Washington street, Boston. Nearly all the workers in these offices attend; many of them are earnest Endeavorers, and the meetings are interesting and profitable. This is indeed the grand secret of the success of the C. E. work, coupled before and aft, and surrounded with the sacred influence of prayer.

A converted Socialist says that while formerly his motto was, "Down with everything that's up!" his motto now is, "Up with everything that's down!"

MARRIAGES.

TYSON—BOSSERT.—On March 31st, 1894, at Schwenksville, Pa., by W. S. Gottshall, Alvin U. Tyson, of Schwenksville, Pa., and Emma Bossert, of Worcester, Pa.

MEYERS—MICHAEL.—On April 12th, 1894, by A. B. Shelly, Joseph M. Meyers, of Bedminster, and Lizzie Rebecca Michael, of Milford, Bucks county, Pa.

UMSTEAD—WELDNER.—On April 14, 1894, by A. S. Shelly, at his residence at Bally, Pa., Stephen T. Umstead and Clara M. Weldner, both of Pottstown, Pa.

WERDSTREM—YEAKEL.—On April 18, 1894, in Philadelphia, Pa., at the bride's home, by N. B. Grubb, Charles W. Weedstrem to Margaret Yeakel, both of Philadelphia, Pa.

DEATHS.

SCHOLL.—On March 17, 1894, at Schwenksville, Pa., of consumption, Adaline Scholl, aged 36 yrs., 5 mos. and 20 days. Funeral services at the house were conducted by W. S. Gottshall and in the Schwenksville Lutheran church by N. F. Schmidt and A. W. Brownmiller.

FRETZ.—On March 20, 1894, at Deep Run, Bedminster, Bucks county, Pa., of internal cancer, Mary, wife of Eli Fretz and mother of Rev. A. M. Fretz, aged 63 yrs., 5 mos. and 2 days. The remains of the good Christian mother and devoted member of the congregation were laid to rest in the presence of a large concourse of friends in the Deep Run cemetery. J. S. Moyer conducted the services at the house and W. S. Gottshall at the church.

SIPE.—On March 27, 1894, in Philadelphia, of consumption, Louisa Stinger, wife of Adam Sipe, aged 46 yrs., 11 mos. and 16 days. Funeral services by N. B. Grubb. Interment at Greenwood.

DETWEILER.—On April 7, 1894, in Philadelphia, at the residence of her daughter, Louisa, widow of the late Martin Detweiler, aged 77 yrs., 3 mos. and 23 days. Funeral services by N. B. Grubb. Interment at Telford Mennonite church.

MOYER.—On April 8, 1894, at Clayton, Berks county, Pa., of an acute brain disease, Howard, son of Edwin and Mary (Strohl) Moyer, aged 11 yrs., 2 mos. and 29 days. Interment was made in the Union cemetery, Bally, Pa., on the 12th. Services at the house of the bereaved parents and in the Mennonite church conducted by A. S. Shelly, assisted by Andrew Mack and John Ehst.

STAUFFER.—On April 8, 1894, near Clayton, Berks county, Pa., of heart disease, Hannah Stauffer, nee Lieser, widow of the late John L. Stauffer, at the advanced age of 82 yrs., 1 mo. and 28 days. Interment on the 14th in the Mennonite cemetery at Bally, Pa. Services at her late home the house of her son John L. Stauffer, and in the Mennonite church by A. S. Shelly. Text, Matt. 20: 8.

REIFF.—On April 13, 1894, in Philadelphia, of paralysis, Garrett H. Reiff, aged 61 yrs., 7 mos. and 28 days. Funeral services in the First Mennonite church, where a very large congregation had assembled. Interment at Collegeville, Pa., where N. B. Grubb, assisted by Rev. J. H. Hendricks officiated. Bro. Reiff was a faithful, devoted and consistent member of our Philadelphia church. For more than three years he was a great but patient sufferer.

LINN.—On April 16, 1894, in Philadelphia, Pa., from paralysis, Mary Louisa Linn, aged 54 yrs., 11 mos., 26 days. Funeral services by N. B. Grubb, at the residence of her adopted daughter.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of March.

From Congregation at Beatrice, Neb. $119.25; Newton, Kan., cong., $16.58; John Jantzen, Brainerd, Kan., $2.00; Halstead cong., Kansas, $52.25; Benj. Amstutz, Dalton, O., $1.00; J. Feuchter, Dalton, O., .50c.; Salem cong., Dalton, Ohio, $7.82; H. Feldmann, Donnellson, Ia., $5.00; Bethel cong., Mountain Lake, Minn., $25.00; Daniel Yoder, Linn Grove, Ind., $1.00.

Gratefully Acknowledged,
GUSTAV HARDER, Treas.

Gifts received in the form of Clothing, &c.—From Old Mennonite cong., Heston, Kansas; North and South Alexanderwohl Sewing Circles; Mission Friends among the Old Mennonites at West Liberty, Kan.; an Anonymous Giver.

Seeds received.—From J. A. Schurk, Dalton, Ohio; J. Schirmer, Anelly, Kan.; Unnamed, Bushton, Kan.; P. J. Bargen, Alta, Kan.; Jacob Isaac, Lehigh, Kan.; Mrs. Joseph Witmer, Suspension Bridge, N. Y.; J. H. Schmidt, Mennoville, Okla. Ter.; Peter Schmidt, Sen., Emmathal, Kan.; Friends at North Blumenfeldt, Kan.; John Siemens, Buhler, Kan.; Friends of Salem cong., O.; Jacob Willems, Buhler, Kan., Wm. & H. Jantzen, Mountain Lake, Minn.; Members of Upper Milford and Hereford congregations, Pa.; Cornelius Ewert, Loretta, S. Dak.; Peter Pankratz, Springfield, Kan.; Berne, Ind. Sewing Circle; D. S. Kemple, Mountain Lake, Minn. In money received for the Moqui Indians, from J. H. Schmidt, $15.00.

With thanks to the Givers,
H. R. VOTH.

Clothing &c. received from, Beatrice Nebraska, North Alexanderwohl Sewing Circle, Kan., and Moundridge Children Society, Kansas.

With Thanks to these Friends,
R. PETTER.

For Home Mission.—From Newton, cong., Kan., $16.68; Ebenezer Sunday-school, O., $9.65; Halstead cong., Kan., $68.50; The Lord's Treasury at Bethel college, $5.00; Bethel cong., Minn., $20.00; Beatrice cong., Neb., $90.85.

Gratefully,
D. GEORZ, Treas.

For Publication Fund.—From John Bixler, $1.00; John Moser, 40c.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 9 QUAKERTOWN, PA., JUNE 1894. WHOLE No. 105.

THE GUIDE OF MY YOUTH.

JER. 3: 4.

My Father, thou hast been my guide,
Thy love is ever near my side—
In childhood hours in youth's glad days
My steps were led in peaceful ways.

A thousand ways to death and sin,
Bid gladsome welcome to come in;
But thou hast saved me from them all,
Hast held and rescued in each fall.

Thy love to me, not mine to thee,
Brought me life's better way to see,
On all my journey will I raise,
To thee a song of grateful praise.

Since through the days of life's bright May,
Thy love has guided me each day,
My trust for June I will repose
In him who all my future knows.

By a reader of THE MENNONITE.

CHILD SAVING.

A Series of four Articles by H. P. Krehbiel.

II. IMPORTANCE OF THE WORK.

It may justly be inquired whether there is really a sufficient number of children morally, religiously, mentally, and physically uncared-for to occasion such extended efforts at relief as were spoken of in the previous article. Upon this point no specific statistics exist. That there will always be a great number of orphans, who have no friends to take them into their homes, is to be expected. Closely related to these is another very numerous class; that of the Half-orphans. It is not an infrequent occurrence that in a family where there are several small children the mother dies. The father can not both earn a living and care for his little ones. So naturally these become dependent upon outside and therefore public care, at least until some one can be found to take the mother's place. The number of dependents is further swelled, especially in the large cities, through cases where either the father or mother, or both are in such a state of health that they are unable to care for and support their children. How numerous such dependents are, is evident from the fact that orphanages and homes throughout the land are filled to overflowing, and yet not all are cared for. Some idea of the extent of the work may be gained from the statistics of Ohio. In the seventy institutions in the state, since their organization, 85,994 children have found an asylum. The oldest of these, "The Cincinnati Orphan Asylum," since its organization in 1833, has received into its care 20,000. Another Cincinnati institution, "The Children's Home," organized in 1864, has opened its doors to 14,405 little one's, dependent upon charity. The "Children's Aid Society of New York", has since its formation in 1853, found homes for 97,738 children, or an average of nearly 2500 per year. When we reflect what such a number means—that the annual output of this one society would populate a very respectable village, or that the whole number (97,738) taken care of is twice as great as the present population of Nevada, greater than the population of Arizona, or Wyoming, and half as great as that of Delaware,—if we reflect upon this then it will be realized more definitely that the number of dependent children is exceedingly great and that institutions for their care are absolutely indispensable. But the educational aid is equally necessary. In all of our larger cities there are localities, usually densely populated, where the children grow up in almost absolute ignorance, that is, without any kind of education, unless they are reached by private charitable and educational institutions. Much might be enumerated showing the great demand for educational, reformatory, and regenerating assistance, but from what has been said this is already sufficiently apparent. But that a thing may be done is not always a reason why it should be done. Would it not be as well to let matters run as they did of old? Is society correspondingly benefitted by the great efforts made at relief? Would the neglect of this work have a harmful effect upon society, the state, the church?

If a superficial view be taken it may easily be thought that here and there a child not well provided, or grown up without an education, or reared under moral-corrupting influences, would not have any noticeable effect upon our well established social organism. But the erroneousness of such a view is at once apparant when held up to the light of experience and investigation. For the child which now grows up in depravity will eventually be the father or mother of a family of children who will be reared to live a life as bad or worse than that of their parent; and so their number will multiply and vice and immorality increase. This point is well supported by Dagsdale's "Jake" family; which starting from one degraded ancestor multiplied through a number of generations until they numbered, as was ascertained by a very careful investigation, over 1200 members, almost all of whom were of a low and debased character. Experience also has shown that the formation of character is to a very great degree determined by the environments among which the child grows up. The child which grows up in a well ordered, prosperous home, under the constant influence of a religious and moral atmosphere, receives a liberal education and a practical training for life, seldom fails to become a useful member of society. On the other hand the child of drunken parents, growing up in an atmosphere foul with obscenity and profanity; in whose breast all the nobler qualities of the soul—love, truthfulness, self respect—are blotted out when yet a mere child; which scarcely attains the ability to read, and if so only to feed upon the vilest of literature; and whose life from earliest years becomes steeped in vice and sin. The child of such unfortunate environments rarely (and that primarily without any fault of its own,) matures into anything else than a vagabond and outcast of society. But the fundamental requirement to the life and prosperity and good government of a state is that the citizens be both intellectual and moral, that is, educated, law-abiding and prosperous. It is therefor of the utmost importance to the state to surround her pauperized and degraded children with such environments as will make of them a better class of citizens than were their parents. In a republic this point has still greater weight. For that a people may govern themselves well, it is absolutely necessary that the individuals composing such nation, be competent of personal self government in the highest sense. The flood of illiterate foreigners which has steadily poured into our country is on this account a menacing element. Little can be done to improve the older members, so the only recourse, but an effective one, is to lift the growing generation to the required standard for competent citizenship. Thus child saving becomes to the state a means of self-preservation.

From a social and industrial standpoint this matter of lifting the growing generation into higher social life and usefulness, is also of great consequence. For every intelligent, educated, and moral member of a community raises the social and industrial possibilities; while every illiterate and degraded member lowers the capabilities of the whole community. Or what is the same, two communities composed of naturally equally gifted individuals, but one of a high intellectual training and moral life, the other of a low order, will vary equally much in their social and industrial standing.

The improvement of public and private morals is recognized by all careful observers, as greatly needed. Among the opportunities for effecting this end the children present the most hopeful field. Take for example the question of temperance. There is little chance of bringing a matured individual, (who has from his youth lived in constant association with those who drink; who has never heard convivial habits deprecated, and who has through many years of indulgence contracted a habit which now makes him incapable and even unwilling to see the evils of intemperance,) to reform and live a sober temperate life. But if the children of such a man be instructed properly and shown the dangers and evil effects, while on the other hand the proper course of life be pointed out to them and they be brought into social contact with moral and temperate lives, then there is hope that these will become sober members of society.

But the saving of children is also of vital significance to the church. The relation in a sense is similar to that between the state and its dependent children. The church like the state is constantly replenished from the ranks of the young. But unless these receive a religious training in their youth, they are with difficulty won for the church. However every person not a Christian is an enemy to the church. And more than that, upon the church as a social institution devolves the obligation of building up that sense of justice, duty and morality, which goes to make up the loyal and useful citizen. That this influence may be wielded and character thus moulded the citizens must be Christians in the full sense of the word. So the drawing in and christianizing as well as uplifting of dependents and outcasts is doubly important to the church.

MINISTERS' CONFERENCE.

According to appointment, the ministers of the Eastern District met in the new church at Souderton, Pa., on Monday, April 30th. The following ministers were present: J. S. Moyer, W. S. Gottshall, N. B. Grubb, A. B. Shelly, A. M. Fretz, J. B. Baer, and A. S. Shelly. Bro. John O. Schimmel, deacon of the Springfield congregation, and several of the brethren of Souderton were also present at the afternoon session, and in the evening quite an audience gathered to listen to the discussions. Both sessions were preceded by devotional exercises in which all present joined. The fulfillment of Christ's promise to be in the midst of his disciples when they meet in his name, was sensibly realized. The choir, composed of some twenty young people under the direction of Bro. Croutharnel, added to the interest of the evening meeting with a number of well rendered selections of appropriate music. In many respects these meetings were among the best and most profitable of the kind held in many years. On all the assigned subjects of the program, except one, well prepared papers were read and in the exceptional case, the referee, Bro. Grubb, opened the discussion with an address which showed equally careful preparation. These papers and address gave abundant matter for general discussion which followed on each subject as time permitted. The papers were as follows: 1. The Christian, his birth, sustenance, and progress in life; by H. G. Allebach. 2. Baptism, its import, proper age, conditions, and form; by J. S. Moyer. 3. An exegetical exposition and application of Eph. 5; 8-14; by W. S. Gottshall. 4. Home Mission work for the individual church; by N. B. Grubb. 5. Our gifts for the Lord and his work; by A. B. Shelly.

These topics being all of general interest, in no wise limited, in their application, to the ministers, the excellent papers read on the subjects are therefore given in full below. Of the address on the fourth topic the following is a brief synopsis; There is great need for work in the home mission field, and the church must not neglect this part of the work. The church is called to bring the light of the Gospel everywhere. In this work, according to the Savior's commission to his apostles, we must "begin at Jerusalem"—at home. The three great elements of success in this work of the church are, —contact, consecration, and co operation. 1. Contact.—We need to come in contact with our own soul—learn to know ourselves. Then we need the contact with our Lord by faith in Jesus Christ, so that we can feel the warm touch of his hand. We need to be in intimate contact with the church of our choice, feeling the pulse-beat of others. We cannot hope to win the unsaved if we do not stand in proper relation with those of the faith. 2. Consecration.—We need to feel that we have nothing belonging to us absolutely, but to our Lord and Master. Our all must be consecrated to Him. 3. Co-operation.—We are only enabled to do foreign mission work as we do the work at home. Let the leaven work out from centre to circumference. Evils like intemperance, licentiousness, etc., must be counteracted. Throw out the life line! Another element of power in the work of the individual church is concentration. Bring the forces to bear on some particular point. Yet the work must be divided so that all can help. Organize for systematic work as in the C. E. Society. Let the pastor put his members to work in such ways as in personal home visitation. And then in our work we must be charitable. Work not so much for our own church as for the salvation of souls unto Christ.

It was decided to hold the next meeting in connection with the fall meeting of the Eastern District Conference. A. S. SHELLY, *Sec.*

THE CHRISTIAN: HIS BIRTH, SUSTENANCE AND PROGRESS IN LIFE.

BY H. G. ALLEBACH.

Birth.—The first step toward getting into the kingdom of Heaven is to die to sin, and be born anew by the washing of regeneration. This, like every first step, is absolutely necessary. No progress can be made in the Christian life, no claim can there be to the name of "Christian" without being born again. The whole man must be revolutionized, since the carnal mind is enmity against God.

But a man can not be born of himself. He can not make himself a Christian. The spirit of God alone, in "the incorruptible seed," can bring this about. The incorruptible seed is the Word of God, and the germ of the Word, which contains the life principle, is the Spirit. So that if a man will experience regeneration, he must come into contact with the eternal will and Word of God. The normal attitude of man toward his God is to bring himself into a receptive state—like a vessel waiting to be filled. This is the only sense in which "free-will" can take part in the accomplishment of salvation. It is within the power of man to open the door or keep it closed. If he opens it to let the Saviour in, the Saviour will do the rest. As soon as the Spirit has been received into the heart, He begins His uplifting work. The second Adam then becomes a quenching spirit. The way in which the spirit acts is mysterious, and we can judge of His presence as we judge of the presence of electricity or of human life—by the effects. Nor is His action complete. He can only direct the current of human nature, and send it through a different channel.

The practical means of insuring a new birth is to be a reader of the Bible, to strive after the attainment of good rather than of evil. There must be a willingness to associate with godly people, a desire to be useful in the service of humanity. Above all, the spirit of self-sufficiency must give place to a meek and humble spirit that will acknowledge the supreme need of a Saviour, and ask, "What wilt thou have me to do?"

Sustenance.—Since the regeneration is but the beginning, the condition of a new life, a further process is necessary—that the new life be furnished with a sustaining, nourishing force. In other words, the good work begun in the Christian soul, must be finished, the good seed must spring up and bear its fruit. The grace of God is the only guarantee of a continued walk in and consecration to the new life. "My grace is sufficient for thee"—was the assurance of the spirit to St. Paul, when he felt inclined to place too much stress upon his own activities. He had to learn, and we have to learn, that *He* alone is able to keep us from falling. It is His hands that must bear us up, lest we dash our foot against a stone.

Here, again, there is a human share in the divine plan—the co-operation of free-will in its one and only sense. It is best expressed by the Psalmist: "Wait on the Lord!" In a word it is *faith*. Faith was not an expression of free-will at first. It came into being as one of the first fruits of the Spirit. A child's love for its mother would never have been possible if the mother's love had not first called it forth. "We love him because he first loved us." But when faith is once a possession of the renewed soul, its continuance and growth depend on the action of that soul. Faith, trust, confidence, like human love, may become weak, may falter; and the soul may fall from its high estate—that is, if it again unclasps the hand of faith that holds it to God and trusts in itself. God on His part never leaves his children to themselves. His saving grace offers its service again and again. It strives with man, and seeks to strengthen his faith. It helps to fight his battle, is present in his daily struggles with temptation, tells anew the story of the wonderful love of the Father, and scatters its many agencies of influence all around his pathway. What a beautiful illustration we have of this in the story of doubting Thomas! Thomas doubted; and if he had nevermore seen his Lord, it is likely that his doubt might have drifted him day by day, into skepticism and finally into positive unbelief. But Christ appeared to him; and Thomas needed only to see the wounded side of his risen Lord to be restored to perfect faith and to exclaim "My Lord and my God!" We must always remember that faith is not knowledge; that however perfect it may be, it compels us still to see through a glass darkly; that it always contains a particle of uncertainty; and therefore a man's faith is always capable of being increased, and the grace of God must give it the increase.

Progress in life.—We have shown how the grace of God is a support to human faith. Now, as the faith is, so is the life. If there is a continual state of progress in the former, there will be a state of progress in the latter. The inner life controls the outer If you would mould a fellow-man's character, you must shape and animate his thoughts. It is the easiest thing in the world to turn the current of thought. The slightest puff of world-air may waft away the winged seed of truth in the soul The world with its fascinations is always likely to make a man forget his allegiance to God. It is therefore of the utmost importance to keep him surrounded with spiritual influences. He dare not neglect his church and her interests. He must be assigned a place in the vineyard of God's kingdom. The thought of God, the knowledge of the Lord Jesus, the consciousness of his permanent presence, the living faith, the lively hope, the responsibility before the Almighty, the pressing demands of duty—all these must be matters of every day importance to him who would remain as good a Christian as he began, and not only that, but a better one still. It is the grace of God dispensed through our churches that keeps men spiritually alive, and helps them to realize more perfectly from time to time the likeness of Christ in their own life and character.

BAPTISM, ITS IMPORT, PROPER AGE, CONDITIONS AND FORM.

BY J. S. MOYER.

As a basis of this treatment of the subject of baptism according to the outline assigned me, I quote the following passages from God's word. [To save space we give simply the references allowing the reader to turn to them in his bible. —ED.]: Matt. 28: 18-20; Mark 16: 15-16; Acts 2: 37, 38, 41 and 42; 8: 36 38; 22: 16; 8: 12-13; 10: 47-48; 16: 14-15; 16: 31-34; 18: 8; 19: 5; Rom. 6: 3-4; Gal. 3: 26-27; 1 Cor. 1: 14-16; Col. 2: 11-12; 1 Pet. 3: 21.

These are the passages, as far as I know, which have a direct reference to Christian baptism. There are other passages which are taken by some as referring to baptism and others which treat of the baptism of John and the baptism of the Holy Spirit. But to get at a correct biblical understanding of baptism, one must keep to the clear and definite teachings of the word of God. I do not consider myself able to treat fully each of the passages quoted. Moreover, such a treatise would fill a large volume. I shall therefore endeavor in all brevity simply to put together a few thoughts on the subject.

Baptism is an ordinance of God for his people under the new covenant, and it will continue in force to the end of this dispensation till all things be made subject unto the Lord. It is not made unnecessary or done away with by spiritual baptism any more than water baptism can take the place of or make unnecessary the baptism of the Spirit.

Its import.—That this ordinance is of importance, is evident from the fact that the Lord himself established it and commanded its observance. Though it does not possess the significance and weight ascribed to it by some, it nevertheless is of such import that no one may neglect it as a faithful follower of Jesus, without great loss. Water baptism is not the essence to be obtained—an end in itself, but in a certain sense it is that by which the reality is preserved and vouchsafed to us, as the nutshell serves to hold and yield to us the kernel.

We do not have by nature the spiritual or eternal life in ourselves. God has life in himself and so has the Father given the Son to have life in himself. God created man in his own image, to have communion with him, and in this communion with God man had life, like as the branch has life from the vine and the body in its connection with the soul. Now as the branch apart from the vine, and the body severed from the soul die, so the separation of man from God by man's sin brought death upon man. We can be restored to life only by coming again into vital connection with God, which can be brought about only through the one mediator, Jesus Christ, with whom we must come into living communion. This communion is subjective, a union of the heart, a bond of love. By this bond of love alone do we come into a vital communion with God in Christ. That sin severed this bond of love and that on the part of man by whom sin had been committed, love to God was lost, was soon evident. On the part of God, who has life in himself and who is love, neither life nor love ceased. Therefore, God gave to a fallen and lost world, himself in his only begotten son, Jesus Christ, that mankind through him should have eternal life. God on his part has done everything for a reconciliation and a reunion of man with himself. And what now is required on the part of man for this consummation?

Man must realize that sin has separated him from God, that he has no living connection, that the trouble and blame is on his side, that he has been spared only through the mercy of God. Again he must realize how utterly sinful his own heart and how great the love of God toward him. Such a realization works sorrow and repentance, a willingness to forsake sin which is becoming loathsome, and to surrender himself again to God, who is so loving and in Jesus Christ offers full forgiveness of sin. Thus he gives his heart to God and accepts God's free grace in Christ Jesus, by faith. Fear, hate, prejudice, and distrust give way to a childlike love, which closes in with the recognized love of God and thus the soul is again united in a living communion with God.

If the soul would now at once be translated into the heavenly kingdom, no other or outward relation would be necessary. But while we are still living in the things visible, in the flesh, surrounded by dangers and temptations, and since we are to be in the world lights and witnesses for God and Christ it becomes necessary that we take an outward and public position on the side of Christ making an objective profession of that which has taken place in the soul. To this end God has established the ordinance of baptism and has commanded that through it the covenant and living communion into which we have entered with him shall be publicly professed and sealed, that on the one hand we may stand the more firmly against wily attacks of the devil, and that on the other hand profess our Savior before the world. The outward act of baptism is not the covenant, but only gives expression to the covenant made with God, declaring and establishing it.

Of the age of those to be baptized Scripture says nothing, nor has the age anything to do with the matter. The question asked the candidate for baptism is not, How old are you? but, Do you realize that you are a poor sinner, are you willing to renounce all sin and works of the devil, and do you believe in Jesus Christ as your Savior? Whenever a person realizes himself a sinner, can give his heart to his Savior, and receive him in faith, he is old enough, and as long as he has not entered into this vital union with God through faith in Jesus Christ, he is not ripe for baptism even though he should be a hundred years old.

In what I have thus far said the *conditions* for baptism have been fully expressed. And now as for the *form*, I find no definite prescription in the word of God. To baptize in the water is biblical for we find it said of some that they went down into the water; but after they were there in the water, what the further form of the act was we are not told. From Rom. 6: 3-4 and Col. 2: 11.12, one might perhaps conclude it was by immersion. However, it would be very difficult to establish that all those baptized in the time of the apostles were baptized by immersion. To say that baptizing in the water is biblical is still far from proving that baptizing out of the water, simply with water, is not biblical since it is expressly said that they baptized *with* water. Since, therefore, the Bible gives me no definite and certain form of baptism, I would not bind the conscience of any one else by any form, remembering that the new testament ordinances have their significance not so much in the outward form but rather in the inward reality of the spirit.

EXPOSITION AND APPLICATION OF EPH. 5. 8-14.

BY W. S. GOTTSHALL.

In reading the text, the subject that it suggests to me would be, when transposed, about as follows: The Ephesians were once in darkness, but being now light in the Lord, they are exhorted by Paul to walk in the light, to bring forth the fruits of the Spirit, and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light.

In order to be brief we want to turn right to the exegeses of this passage. V. 8.—Ye were sometimes darkness. The word darkness refers to their state as heathens, without knowledge of Christ and the wisdom of God, and unacquainted with the way of life and light, doing the deeds of darkness and in darkness—being slaves of the prince of darkness. But Paul says ye were *sometimes* in this condition, sometimes meaning in the past times; and the emphasis being on *were*, he holds them up as being at the present time in the light of the Gospel of Jesus Christ; and having received this knowledge of their own condition and of the provision of salvation, they have by faith become light.

Notice, the apostle says, ye were darkness, not in darkness; ye are light, not in the light. While the Egyptians were in darkness, they lived in these crimes, served these pleasures and lusts. This is always the case, but it often happens that people are in the light under the immediate rays of the sun of righteousness and yet they are not light but darkness, they have sin-blinded eyes. Their obstinacy makes them shut up all avenues through which the light might pass. Therefore Paul exhorts those who have the light, the wisdom and teaching which come from God, to walk as children of the light, that the world might see they are not slaves of the flesh and the Devil but free, willing and rational servants of the Most High, not brutish followers of devil gods.

V. 9.—In this verse we have simply the fruits of the Spirit or light or of the persons who are light. While sin has consequences it can not produce any fruit because it has no light. Therefore fruit can only be produced in the light, and the result of a living faith in Christ will be an abundance of goodness, and truth.

V. 10.—Proving what is acceptable unto the Lord. This is more than a mere finding out or gaining in knowledge what is the will of God, but it is proving its reality by natural use. As you would prove the validity of a coin by the eye, the ear, and the touch, so you shall be able to test and bring to full proof that by which God is well pleased.

V. 11.—In this verse the Apostle probably alludes to the mysteries among the heathens, who had among themselves what might strictly be called secret orders. The initiated went through different rites. They met in caves and dark recesses, the initiated being obliged on pain of death to keep secret what they saw, heard and done. Hence they were called unspeakable mysteries. The apostle denominates these as works of darkness, because they were destitute of true wisdom, and unfruitful works because they were of no use to mankind. They were not merely to have no fellowship with them, but to reprove them, to bear testimony against them, and convince them of their wrong. Reprove them for their vices, which were degrading and darkening, while they claimed them to be elevating and illuminating. It were hardly possible to avoid all intercourse with these, living right among them, but they were to have no religious connection wirh the heathens or their worship.

V. 12.—Among these societies were the Eleusinian and Baechanalian. These performed there mysteries in the night and darkness, and were known to be so impure and abominable, especially the latter, that the Roman senate banished them from Italy. It was a shame to speak of these things which are done of them in secret without the strongest reproof, the abominations being of the most stupendous kind and of the deepest die.

Continued on page 69.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., JUNE, 1894.

Next month, July 11–15, the great annual international convention of Christian Endeavor will be held in the beautiful city of Cleveland, Ohio. These conventions in the past have been the source of great blessings to many thousands who were able to attend them and to hunreds of thousands to whom the reports and the returning delegates brought back the instruction and inspiration of the conventions. This year's convention promises to take its proper place in the line of these gatherings both in the strength of its program and the completeness of its arrangements. We hesitate not to urge any and all of our readers, who can take a little vacation from their regular duties, to go to Cleveland the second week of July and *take in* the convention. We know from personal experience and the unanimous testimony of others that we can not far miss the mark when we predict for every one going there in the right spirit such a lifting up to heights of spiritual experience as he would afterward not wish to have missed for many times the sacrifice it may cost him to go. It can not fail to be a source of increased power and efficiency to you in your labors for the blessed Master.

We know of several Mennonite Christian Endeavor Societies that will be represented at the convention in Cleveland, and we trust there will be quite a number more. And just here we wish to say that any young people's Christian society though not as yet identified with the Christian Endeavor movement, would do well to have one or more of their members to attend the convention to bring back to them some of the blessings there to be received by any Christian whether Christian Endeavor or not. A half day, Thursday afternoon is set aside for denominational rallies, *i. e.* for members of each denomination to have a meeting by themselves in some church or other appointed place of meeting. This affords an excellent opportunity to become acquainted with one another, to interchange views on questions of special interest to members of the same denomination. Such a rally has also been appointed for the Mennonites at the coming convention. While the number of Mennonites attending will of course not be very large we believe there will be enough to make quite an interesting meeting. Bro. N. B. Grubb, at the urgent request of Secretary J. Willis Baer, has consented to take charge of this meeting, and he would be pleased to hear from all societies that expect to be represented there and from any individual Mennonites who, though not representing any society, expect to go there. The fare on most or all of the railroads will be a one way fare for the round trip. To secure accommodation either at hotel or in private home write to N. E. Hills, 372 Sibley Street, Cleveland, Ohio.

FROM SOUDERTON.

For several weeks it has been very dry, having not rained much through all April and May, but just now while I am writing and for the last two days there is an ample supply of rain, and while the springs, wells and creeks are full and overflowing, the clouds above us are too, still in the same condition. But the object of this communication is not to inform the MENNONITE readers of the state of the weather, etc., when we take up the church paper—and every church member should be a regular reader of at least one church paper—it is not to find out about the weather, the crops, the markets, etc., but to learn of the state, progress, and prospects of the church, of the crops gathered for the "Lord of the harvest" and be edified and encouraged in the sowing of the seed.

Though the weather was not what may have been desired for the occasion, the Lord has richly blessed us in our church in the past few days. On Saturday, May 19, two new members were baptized and received into our church fellowship, while a third was received by the right hand of fellowship, having been in former years a member of another denomination. On Sunday we celebrated the Lord's Supper, in the presence of a house well filled considering the state of the weather. Several members who live a distance from the church were unable to be present on account of the steadily pouring rain all morning. Still there appeared forty-two communicants at the table. A sick sister was served in the afternoon.

Our Christian Endeavor society is in a flourishing condition, the young people in general being much interested, and taking an active part in the services. Our pastor, Bro. A. M. Fretz, besides attending to his spiritual duties here and at Deep Run, his other charge and former home, has frequent preaching at Blooming Glen chapel and Chalfont, where members of both congregations are living. He has also just broken ground for a house to be erected this summer by the side of our church. COR.

CHARITY FOR THE LITTLE ONES.

The Mennonite Orphan and Childrens' Society of Halstead, Kansas, chartered under the laws of that state, is fully organized and has begun work in earnest. Already about twenty children are under its care, some being in the Orphan's Home established in the home of Bro. Christ Krehbiel, and the rest have been placed in Christian families. This society and the Leisy Orphan Aid Society are working together in the good work. More children are waiting to be received under the care of the society as soon as the necessary contributions to its funds are received. Any person can become a member of the society on the payment of an annual fee of $5 00, or a life member by the payment of $100.00. The following are the officers as elected at the first annual meeting: President, Christian Krehbiel; Vice Pres., J. E. Schmitt; Sec., Dr. S. S. Haury; Asst. Sec., J. V. Krehbiel; Treas., D. T. Eymann; and a board of directors consisting of fifteen members. Only members of the Mennonite church are eligible to office. Those desiring to make contributions should address one of the finance committee—Jacob Rupp, Valentine Krehbiel, and Daniel Ruth, all of Moundridge, Kan. Those wishing to bring needy children to the attention of the society, address, Christian Krehbiel, Halstead; D. Goerz, Newton; or Dan. Langenwalter, Halstead, Kansas, committee on children.

A CHEERFUL NOTE FROM OHIO.

Our correspondent at Wadsworth, Ohio, writes: We cheerfully comply with the request of the editor of the department of church news in the MENNONITE to send a correspondence for the June number. Often before would we have done so had it not been for the scarcity of news to write.

On Friday, May 4, Bro. Hirschy returned from school to spend the summer vacation here. On Sunday, May 6, he was ordained to the full ministry through Rev. E. Hunsberger. This was in accord with the vote of the church at our annual meeting on Jan 1st. During the entire week a series of Gospel Meetings were held. God's blessing was upon us in this work. On Sunday, May 13, in connection with the communion service, ten persons were received into the church. A larger number of members participated in the communion service that day than have at any one time for many years before. This was a season of great refreshing for us all.

A young people's society is planned. The first meeting was called last Sunday evening. On May 29th we aim to organize a permanent society. Cor. of THE MENNONITE.

PROCEEDINGS OF THE 91 SESSION OF THE EASTERN DISTRICT CONFERENCE, HELD IN THE ZION MENNONITE CHURCH, SOUDERTON, PA., TUESDAY, MAY 1, 1894.

The greater part of the forenoon was devoted to the Conference service. The Secretary preached from Mark. 1: 17, and was followed in a short English address, by N. B. Grubb. After the services the minutes of the last session were read and approved, and the Conference adjourned for the forenoon.

At 2 p. m. the retiring President, A. M. Fretz, announced hymn No. 590, and Solomon Ott read Romans 10, and offered prayer. The secretary called the roll and the following responded, viz: Ministers,—J. H. Oberholtzer, A. B. Shelly, Solomon Ott, L. O. Shimmel, J. S. Moyer, N. B. Grubb, A. M. Fretz, W. S. Gottshall, A. S. Shelly and J. B. Baer. Deacons,—Aaron Landis, Lewis Slifer, Henry N. Shelly, Aaron Rickert, John O. Shimmel, and M. C. Gottshall. Delegates,—D. K. Cassel and C. H. Moyer. A. S. Shelly was elected President and W. S. Gottshall was re-elected Secretary. The Secretary read the reports of the different congregations, and was instructed to make a tabular report of the same for publication.

The subject of Home Mission was taken up and the Committee submitted the following report:—

From the fact that a number of our members, living in the different towns, have expressed a desire to have preaching services from our ministers, we realized that more attention should be given to city missions. Members of the committee in connection with others of our ministers were authorized to visit the members in the following towns and with their co-operation seek to establish regular services: Quakertown, Norristown, Pottstown, and Allentown. The result of these efforts may be reported as follows:

Quakertown. The services at this place are being held in the church of another denomination every two weeks in the evening; the services are under the direction of Bro. A. B. Shelly, and the people have assumed all the responsibility and consequently made this an independent mission.

In Norristown we found several families who would greatly rejoice if services could be arranged for them, but not seeing our way clear, we were so far unable to do anything special for them.

Pottstown. The work here seems more promising for the future. Quite a number of members are living here who are very desirous that the work should be continued. For a time the services were held in a small hall, but we are happy to report, that we have rented a suitable chapel in which to hold our services, and have secured the exclusive use of the same. Services are held every two weeks, German in the afternoon and English in the eveuing.

In Allentown the members were visited and with their co-operation a Hall was rented in which German services are held every two weeks in the afternoon. We are not able to say what the prospects for the future may be, but the members desire that the services should be continued.

We are happy to report that during the winter the members of the First Mennouite Church, of Philadelphia, have organized a promising mission in the north-eastern part of the city, to which mission the committee felt it proper to give some financial aid besides the personal work of members of the committee.

The Committee has made 47 family visits altogether among the scattered members, in the interest of Home Missions, and has appointed local treasurers in Pottstown and Allentown.

Respectfully submitted,

N. B. GRUBB, A. S. SHELLY, A. M. FRETZ, } *Committee.*

STATEMENT OF TREASURER

of the Home Mission Committee of the Eastern District Conference from September, 1893, to May, 1893.

Received from Conference Treasury as per Resolution of Coufereuce . . .	100.00
From collections	18.03
Contributed by J. Umstead	4.24
Total	122.27
Paid out:	
Traveling Expenses	17.58
Rent	29.00
Chairs	21.50
Philadelphia Mission	10.00
Incidentals at Pottstown	4.24
Incidentals at Allentown	5.10
	87.42
Balance in Hand	34.85

ANTHONY S. SHELLY, *Treasurer.*

The report of the Home Mission Committee was accepted and Conference voted $50 more for the use of the Committee.

A. B. Shelly gave only a short oral report of the Publication Committee, the annual report being due at the fall Conference. He said we should feel encouraged from the increasing subscriptions to the MENNONITE, also on account of the subscription money so well received during the winter. If it continues to come in at this rate till fall, there will be no deficiency. He spoke of the necessity of and demand for an English Almanac, and recommended in the name of the committee that the conference undertake the publication of one. From inquiries already made some idea was given as to the cost, and after a free discussion of the question from its various sides, a resolution was offered and adopted, authorizing the Publication Committee to publish an English Almanac for 1895. All the details of the work were left to the discretion of the Committee.

The Committee for the arrangement of a Reading Course for young men desiring to prepare themselves for work in the church, presented the following report:

COURSE OF STUDY.

First Year.

Systematic study of the Bible including the number, names, arrangements and contents of the different books.

Bible History—Smith's Scripture History.
History of the Bible—Barrow's Companion.
Evidences of Christianity and Divine Revelation—McIlvain's Evidences.
Exegesis.
Composition and Rhetoric.

SECOND YEAR.

Exegesis, continued.
Biblical and Systematic Theology:—Strong to page 357.
Doctrines of the Mennonite Church:—Menno Simon's works and our catechism with proof texts.
Homiletics:—Broadus.
Church History:—Fisher's.
General History:—(Ancient and Mediavel.) Anderson or Thalheimer.

THIRD YEAR.

Exegesis, continued.
Biblical and Systematic Theology:—Strong and Menno Simon, completed.
General History:—(Modern) Anderson or Thalheimer.
Natural Theology:—Paley's.
Pastoral Theology:—Van Oosterzel.
Psychology:—James or Hoeffdings.

We recommend that Conference elect a committee to be charged with the work of encouraging and directing young men in pursuing such a course of study preparatory for work in the church. We further recommend, that persons pursuing this course may present themselves to the committee for examination at such time and in such manner as the committee may direct, and receive from it certificates after satisfactory completion of the different studies embraced in the course.

A. B. SHELLY, A. S. SHELLY, J. B. BAER, W. S. GOTTSHALL. } *Committee.*

The report was accepted and Conference directed to act accordingly.

Resolved to dismiss the committee with thanks and to elect a committee of five, three ministers and two lay members, for a term of three years to have charge of this work. The following brethren were elected: A. S. Shelly, A. B. Shelly, N. B. Grubb, C. H. Moyer and John O. Shimmel.

The President appointed A. B. Shelly, A. M. Fretz and A. M. Rickert as business committee for the ensuing year.

Resolved that we express our heartfelt gratitude to God for his Grace and Goodness toward us, and to the dear Souderton congregation for ther kindness during our stay with them.

Our aged brother Oberholtzer, now in his Eighty-sixth year, gave us some touching words of encouragement, and Conference very emphatically expressed their joy in having Father Oberholtzer with them, and their earnest desires and hopes are that he may be with us for many more Conferences.

The next Conference is to be held in the East Swamp church on the first Tuesday in October, 1894, and N. B. Grubb and W. S. Gottshall are to conduct the Conference services.

J. S. Moyer led in prayer and Bro. Oberholtzer pronounced the benediction.

W. S. GOTTSHALL, Sec. A. S. SHELLY, Pres.

Conclusion from page 67.

EXPOSITION AND APPLICATION OF EPH 5. 8-14.

BY W. S. GOTTSHALL.

V. 13.—In transposing the 13th verse, I get something like this: "Now all these reprovable actions, which are practiced in celebrating these mysteries, are made manifest as sinful by the Gospel, and seeing everything which discovers the true nature of actions is light, the Gospel which discovers the evil nature of the actions performed in these mysterious orders, is light. Paul speaks against these orders as he speaks against fornication, uncleanness, covetousness, etc.

And finally, in the 14th verse referring to the foregoing argument and seeing that light dispels darkness, God through the Apostle calls upon all to "rouse up" into activity. Believers, arise from your sleep of indifference. Unbelievers, arise from the dead, learn your duties, receive instructions, leave your sins, which are leading you to perdition. Believe in the Lord Jesus Christ and he will enable you to become light and by reproving with the light to enlighten others.

So much for the Exegesis, but now for the application. This might be expansive or limited as desired. It might be profitably applied to the whole Christian Church. Emanating from the heathens, as nearly the entire Christian church does, it professes to be in the light, yea to be light itself. It only becomes such professors to shun their heathen idolatry, to walk in the light of the Gospel of Christ, and by word and deed reprove those who are still enslaved thereto.

Again, since the church as a whole is made up of individuals, it is with equal propriety applicable to the individual. But we shall confine our application to the Elacesinian and Bacchanalian mysteries of our enlightened christian race and define heathen mythology as it is practiced among many who, sadly enough, claim to be followers of Jesus Christ.

Nowhere in the Bible could be found a passage so applicable, so clearly and strongly denouncing them, intended as it seems for them. The illustrations and rites of these secret orders at least the older and oath-bound secret societies, can be traced back to heathen mythology, and as the oak does always bear acorns and never will bear any useful fruit—a change of name does not change character, so the secret orders that have their origin in Athena, Ostera, Osiris, and Vitzliputzli, have not changed their character or religion or even ceremony, as many of the secret rites clearly illustrate. The person who is initiated into one of the secret orders of to day must go through the same ceremony as they did in the Eleusis in Greece. Satan has skillfully recast the same infidelity into a kind of sham religion, and woefully drags the poor victim into darkness.

Anything that excludes Christ willfully is anti christian and satanic, and this is undeniable in some lodges. Should it still seem necessary for us to warn any true follower of Christ against fellowship with these works of darkness? For all their work is done in darkness. We have only too many poor blind people who have never even so much as compared the Word of God with the regulations of the lodge to which they have sworn fidelity, and the result is they are unknowingly led to their doom. That these works are unfruitful is self evident from the fact that they are growing in darkness. We could certainly speak of consequences, but we fail to find fruit. Like the serpent of old it claims to benefit the one who is led into them, but it will prove the bitter fruit of disappointment and final sorrow. The needy, if at all entitled to any benefits, are often cheated out of them, and the foremost and better situated never refuse them. Injustice often outweighs justice. And could the shameful crimes which have been committed by some of them be brought to light, it would be enough to cause the sun to blush. Who with clean hands and a pure heart who hath not lifted up his soul unto vanity, can withhold his reproof? Shall this enemy of the Kingdom of Christ gain such foothold in our midst? God forbid. Then awake and rouse up, brethren, and put on the whole armor of God wherewith you can withstand the wiles of the devil, and by the pure Gospel of light and life never cease to charge the enemy and hold up the good, the true, the beautiful, anti-secret Gospel of Christ and ever be such lights, by word and deed, whose rays are not under a bushel.

MISSION DEPARTMENT.

EXTRACTS FROM REPORTS OF OUR MISSIONARIES.

FROM MISSIONARY A. S. VOTH'S REPORT.

During the quarter just passed we were mostly engaged with our work here at the station. Hence we have comparatively little to report. We earnestly exerted ourselves to carry out the instructions of the Mission Board and fill the school here with children again. In this we partly succeeded. In the whole we have much more reason to be *en*couraged than to be *dis*couraged. The school is by far not what we would like it to be, but we thank God for what we are and what we have. We have 20 pupils enrolled now, and although only 14 of these are here at present, we are permitted to have a good school on a small scale. Three of those absent at present, are sickly, and one of them, our dear Maudy Hauser (Short Teeth), is seriously ill with consumption. In our judgment she is not far from the grave, but the Lord may work a change for the better again. She is willing and ready to follow as the Lord leads her. She desires to depart and be with Christ. She is one of the early ripe fruits of our Mission. All those who have aided to implant into her heart the seeds of truth may feel themselves blessed in knowing, that they have been instrumental in bringing this young soul to Christ.

We have hardly any cause to expect much increase in the number of our pupils for the present school year, but for the coming year the prospects seem to be more promising. The Indians are friendly and show a good degree of confidence toward us. Formerly the Arapahoes manifested the greater interest for our school; now this is the case with the Cheyennes. The reason is this, the Arapahoes have but few children at home, nearly all are in the Government Arapahoe School. This school is quite full. Some of their children also attend the District schools. More of them may do so another year.

Darlington, O. T. April 6, 1894.

FROM MISSIONARY J. J. KLIEWER'S REPORT.

Our work during the past quarter was principally the same as before. Almost daily I came in contact with the Indians. Either some of them came to visit us, or else I went to them. Mostly there were only a few together when I spoke to them from the Word of God. For one week however nearly all the Arapahoes had come to our neighbor, *Little Chief*, to consult with one another in regard to having houses built, wells dug and fences made with part of the money deposited in Washington, so that each family might live on its own land. In addition to the council they had a dance. We always found some of them willing to listen when we came to speak to them of Jesus. Others contradicted and tried to explain to us, that their religious ceremonies signified the same as our religious services. On Sunday morning however, when they were all in one camp, nearly all the men came to Little Chief's house to hear the Word of God. I read to them the Sermon on the Mount, and a young Indian interpreted what I read into Arapahoe. Most of them paid devout attention to the teachings of Christ. *Waaten*, one of their chiefs closed our services with prayer. He called upon our Father in Heaven to have mercy with him and his people. Our Indians are learning more and more to call upon God and to seek Him. And surely, according to His promise, the Lord will permit Himself to be found by them.— — —.

Shelly, O. T., April 7, 1894.

FROM THE MOQUI MISSION.

Brother H. R. Voth, missionary among the Moqui Indians in Arizona, writes as follows of his work during the past quarter, to the president of the Women's Indian Association of New Jersey:

"I take pleasure in submitting to you this my second quarterly report (the first for the ensuing year), about our work here at Oraibe. In the beginning of January I was quite sick for nearly two weeks. We had very cold weather at the time, and the house which we occupy being poorly made, we suffered a good deal from the cold. By this time I am quite well again, for which I am very thankful, as I have so much work to attend to. The Department has approved the site for our mission and we now want to build our "Philadelphia Cottage" as soon as possible. We are so anxious to get into our own house and near our own well. The water has been very scarce here in the springs the last few weeks. Sometimes as many as 8, 10, or more women can be seen sitting near the springs with their jugs waiting for a little water to flow in. I have sunk a well lately on our location. The Indians dug down 24 feet. They then stopped as they had to spin cotton for a young couple that was soon to be married. So I took a fence auger, had myself let down into the well, bored down six feet and lo! and behold, struck water, nice water. The importance and value of such a find can only be appreciated by one who has lived in a dry country like this for a while and has been obliged to get his supply of water from a water hole which is at once the wash basin of filthy Indians; the "playground" for hundreds of tadpoles and the bathing place of mangy dogs. Yes, we shall soon have a well of our own, for which we are very thankful to the Lord. How great and how permanent the water supply in the well will be, of course remains to be seen, as I have not been able to put a pump in yet.

I have also purchased the lumber for the cottage. Lumber is very expensive here, it costs from $38—$60 per 1000 feet delivered here in Oraibe. We expect it soon. I have also commenced to get the necessary rock for walling the well, for the foundation of the house, &c.; and have made other arrangements, so that I hope to be able to state in my next report that the "Philadelphia Cottage, is at least *erected*. Indians are now at work making "dobies" for the inside walls. I have thus far employed only one white man, all the rest are Indians, and mostly uncivilized ones. The constant intercourse with them affords me splendid opportunities for learning the language, as I am trying to get along entirely without an interpreter. The greatest difficulty I have, is in getting teams to haul rock, etc. One says, his ponies are too poor, another his wagon is broken, another can not find his ponies, and so on. I have now a man from the first Mesa, 25 miles from here. He hauled two loads and now he is discouraged because his ponies do not want to pull. I presume he will go home to-morrow, and so I shall have to depend on the two little mules I have purchased, for all the hauling. Feed is very expensive and scarce here. Oats costs about 3 cents per pound; corn somewhat less; hay over $40 a ton. We hope to be able after a while to raise enough feed for at least a team and a milk cow.

The weather is now getting warm, although we still have occasional night frosts. The peach trees are in blossoms and we hope they will yield the Indians a good crop of fruit. Peaches are the only fruit that is raised here thus far. I expect to experiment with other varieties of fruit trees and if they do well, teach the Indians to raise them.

The teacher here in the Government school requested us to assist him and his wife in organizing and conducting a Sunday-school, which request we gladly complied with. Thus far mostly school children are coming, but frequently also "ex-scholars" and a few old people attend. The teaching has thus far been in English, but just as soon as I get a little further in the knowledge of the language, I intend to organize a class with the old people and those who do not understand English, and teach them in their own language. The light of the Gospel of Jesus Christ alone can dispel the darkness which still envolpes these people, and not until this light shines into their hearts will they walk in the light.

The Indians celebrated during this quarter again a number of ceremonies, especially their renowned Katcina dances. The Katcinas are mythical beings who are represented at certain dances by masked men. There are different kinds of Katcinas, the Hemiskatcinas, Angakatcinas, Tassapkatcinas, Hahakatcinas etc. I have the names of over fifty different kinds and yet do not have nearly all of them. Each different kind is represented and designated by a different mask and different decorations. Some of the masks are horrible looking inventions, with long bills and horns, big eyes and mouths, and sometimes resembling the heads of animals and monsters. Often they dance all day and night, going through a long program of performances, some of which are extremely disgusting and obscene, too much so to be mentioned in a report. If that is the *religion* of this people, what must be its *irreligion!* It will take earnest and persevering labor to get the seed of God's Word to grow in this hard soil. Do not expect to see much fruit very soon. Of course, when we speak to them about our religion, about the Gospel stories, about Jesus, they listen attentively. Recently several young men were here one Sunday forenoon when we had our family devotion. They were of the hostile element. I spoke to them about the truths of the Bible, showing them at the same time Bible pictures. The next day Mrs. Voth heard one of them in Oraibe narrate to his sister what we had said, telling her, that we all had Sunday clothes on etc.

The hostiles have certainly become more friendly towards us during this quarter. All their chiefs now treat us quite kindly, and two of them have already visited us. So the Lord paves the way for us constantly and we praise His name. Pray for us.

With kindest regards from Mrs. Voth, Frieda and myself, I am yours in the Master's service.

H. R. VOTH,

Apr. 9, 1894. Keams Canon Arizona.

Women Missionaries in Africa are allowed to go in and out at their pleasure. Their presence more than once has spared valuable lives to the Congo mission. The missionaries in Africa count the work of one woman worth that of twelve men, since they can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with the greatest respect.

SUNDAY SCHOOL.

PRECIOUS THOUGHTS

How closely the servants of Christ are watched, and what reason they have of being circumspect in their walk! The world notices also the company which we keep.

A holy life has a voice; it speaks when the tongue is silent; and is either a constant attraction or a perpetual reproof.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 10.—June 3d.

The Passover Instituted.—Ex. 12: 1–14.

The time had now come that God would deliver his people out of Egyptian bondage. Their time was to begin with this deliverance. Time begins in history for us at the birth of Jesus in Bethlehem, who came to deliver us from the bondage of sin, and, in our personal experience, with our conversion, when he enters into our souls. "All the congregation," is included in the command about *The Lamb*. Whatever thoughts or plans any one may have had about getting out of bondage was to be laid aside, and God's Word received, and obeyed, or there could be no deliverance. It is the same now as to salvation from sin. In Jesus is deliverance; in Jesus alone; in Jesus for all. Christ the immaculate Lamb of God, was typified by the lamb without blemish, showing his innocence, meekness, patience, profitableness. The blood sprinkled was the evidence of sin confessed, judgment satisfied, and atonement accepted. It was placed on the outside of the door, as in the sight of God and man, a testimony that a slain lamb was inside,—the food of those whose faith had led them to sprinkle its blood for their salvation. The lamb must be eaten and thus a union be formed between it and them. The salvation in Christ can only be enjoyed by those who by faith are in union with Christ.

Lesson 11.—June 10th.

Passage of the Red Sea.—Ex. 14: 19–28.

"*Go Forward*," was the command to the Israelites, with Egypt and its evils behind, and the dark threatening sea before them, but under the guidance and directions of the Almighty. Let this still and always be our watch-word in our Christian journey and work. God wants men of faith and courage, to go forward in the face of every obstacle, at His command. The men that have left their mark behind them, in both political and spiritual work have been men of that stamp. When we go forward in that spirit, we have light, while our opponents are groping in darkness. That which affords light to one is darkness to the other. It is impossible for an unbeliever to follow a true child of God in the path of faith. He may go down into the sea but he will be pretty sure to stay there. A look from the Lord in the morning watch upon those who have defied His power and persecuted His children, will be a terrible thing for the proud ones of this world, in the day soon to dawn. The way of the transgressors is hard. God is against them and the time will come when they will see this. Happy will it be if they see it while he is waiting to be gracious, saying "turn ye, turn ye, for why will ye die?" and hearken to His voice, instead of madly persevering in rebellion against Him.

Lesson 12.—June 17th.

The Anointed King.—Ps. 2: 1–12.

A MISSIONARY LESSON.

David was the divinely constituted head of the then visible church of God, and was an eminent type of Christ. The assaults made upon him by the surrounding nations were assaults upon God's church, and his victories over them were victories in her behalf; and were also types and pledges of the future victories of the Messiah over all his enemies. The promises in this and similar psalms were fulfilled in David's time and person only in a lower and imperfect sense. Their high and absolute fulfillment is in Christ, the everlasting King of David's line, who "must reign till he hath put all enemies under his feet." It is natural for rulers and people, when left by God to themselves, to be opposed to his reigning in and over them, and to refuse to submit to him as their rightful Lord and King; but their opposition will injure themselves only. The decree which constituted Christ Mediator and gave him the ownership of all the earth, as a reward for his sufferings unto death, secures the salvation of all who submit and trust in him, and renders certain the destruction of all who continue to oppose and rebel against him.

Lesson 13.—June 24th.

REVIEW.—GOD'S PEOPLE.

Read Genesis 32 to Exodus 14; Ps. 2.

Topics for essays or short talks in reviewing these lessons.

1. Jacob, 2. Joseph, 3. Joseph's brethren, 4. Moses, 5. God's people in Egypt, 6. Forgiveness, 7. The path of the just, 8. The Great "I am," 9. The blood applid, 10. "Forwsrd" for God's people, 11. The sea in the way, and how to pass it, 12. The King of God's people, and his dominion.

A BOX OF SUNSHINE.

In ordering helps for your Sunday-school work please put down "one box of sunshine." It will be an efficient ally in your work. There will be some sour face among your scholars, and a little sunshine will so sweeten it! In a meeting of teachers discouraged souls may be there, and some solemn old croaker with gloomy face may be declaring that the world is all bad and everything is going to the devil. What a glad surprise in that dismal atmosphere would be a flash of sunshine out of your box! Just cry, and do it with a short face and a glad Hebrew smile. "The Lord reigns!" Or the language of verse 6, in the lesson for June 17, "I have set my king upon my holy hill of Zion!" You will have to go to the home of some sick scholar, poor, cheerless, in the dark. Turn a ray of sunshine on that bed, and declare that God will make all things work together for good to them that love Him. By all means cultivate cheerfulness as an aid to work. But it may prove that you too are doing a good work for yourself. We never can say a cheery word but that the light sent out will come back into our own hearts and make a happy day there. So in making out your next order, with your *papers, quarterlies*, blackboard, commentaries, etc., order "*one box—biggest size—of Sunshine.*"

P. S.—Don't forget that you have something to do in filling out this order, you must be in a happy communion with the "Sun of Righteousness."

THE YOUNG PEOPLE.

HOME HAPPENINGS.

Make bright the hearth where children throng
In innocence and glee,
With smiles of love, the carol'd song,
The spirit's harmony.

The healthful sports the cheek that flush,
The mother's fond caress,
Nor let the stateliest father blush,
His merry boy to bless.

For, far down the vale of life,
When he his lot shall bear,
That hallowed gleam shall cheer the stife,
And gild the clouds of care.

If midnight storms and breakers roar,
Its treasured spell shall be
A light-house 'mid the wrecking shore,
The star of memory,—

Shall warn him, when the siren's wiles
His faltering feet entice;—
Make bright the hearth where childhood smiles,
And guard the man from vice.

MRS. SIGOURNEY.

THE NEXT GREAT INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

The arrangements for this convention are now well advanced. It is to be held at Cleveland, Ohio, July 11—15, in the massive Saengerfest Building, and a great tent pitched near by, and also in about twenty-five churches of the city. The committee of arrangments are counting on upward of 30,000 representatives from all over the world. This is a mass meeting, and not a strictly delegate body, and all Christian Endeavorers are welcome. All pay their own bills, but the rate for board is very low, and the railroads in almost all parts of the country, have given a one-fare rate to the convention, while some excursions will be able to go for even less.

In a recent issue of the *Golden Rule*, Secretary Baer, of the United Society of C. E., gives a provisional programme of the forthcoming great convention. In his opening paragraph he says: "Is your society planning to be represented? Why not send your pastor and his wife? Why not spend your vacation in this way? Remember, every member who can attend will be gladly welcomed. The spiritual uplift, and deep, abiding enthusiasm that will result from this meeting, will more than repay you for the expense of going. Pray for the convention, that the Holy Spirit may be poured out upon the multitude gathered there, and that a spirit of loyalty and devotion to Christ and the Church may be awakened in the hearts of all the young people throughout the world."

From this programme we learn that the convention will open on Wednesday evening, July 11, with fifteen preparatory meetings in as many different churches in Cleveland. That Governor McKinley will give an address of welcome in behalf of the State of Ohio, on Thursday, at 10 a.m. in the Saengerfest Building. That Thursday afternoon will be devoted to denominational rallies and conferences in various different churches and meeting places in the city. The Mennonite rally and conference to be held in the Y. M. C. A. building, corner Erie and Prospect streets, under the chairmanship of brother N. B. Grubb, of Philadelphia. The session will open each morning with ten early morning prayer meetings in ten different churches at 6:30 o'clock. Topics of

great importance to Christian workers will be discussed in the various addresses, sermons and Open Parliaments, by noted speakers and workers from all over the country, and from foreign countries.

All representatives of the Mennonite Church who expect to attend the Christian Endeavor convention at Cleveland should without delay address our brother N. B. Grubb, 2118 Marshall Street, Philadelphia, Pa.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any life of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

In the *Golden Rule's* open Parliament on the Theatre and its evils T. C. W., of Seattle, Washington, writes:—"It is establishing a wrong standard for amusements. The theatre, as it is to-day, could never be a part of the kingdom Christ would establish on earth. Nine times out of ten we do not carry away from the theatre a single thought that is edifying, while we shall have been brought in touch with many which are morally degrading both to body and mind. These thougts will establish a low moral standard. If the mind is strong, and a high moral character has already been formed, the theatre will be no temptation; for under those conditions it cannot furnish anything but unpleasantness, and often disgust. The theatre acts upon the mind in such a vivid way that its effect remains long with it. No person can come out of a theatre and enter a prayer meeting with a heart undefiled, nor can he, after returning to his home, read from God's Word and kneel before him with a heart full of love, and with no deviating thoughts. Those who attend theatres are helping to support a class of people who are antagouistic to Christ and his teaching, and their presence shows that they sanction the principle involved. We cause people to sin in order that we may be amused (?)."

One saloon in a town is all the devil ever asks for to begin with. Give him that and he won't worry about not being able to destroy boys enough.—*Ram's Horn.*

WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged to work for the poor and degraded, was once remonstrated with for going among such a class of people. "You sit beside these people and talk with them in a way that I do not think you would do if you knew all about them—just what they are and from what places they come." Her answer was. "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth are they not the very sort of people He would strive to reach? And am I better than my Master?" A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for." The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what *are* they for?—*American Messenger.*

A faithful church worker once said to a clergyman: "At our house we repeat three questions and answers from the Catechism every morning at family worship—the same three for a week, after which we take three more verses. By this plan we go through the catechism every year." It was for just such a method of instruction that the Church catechism was prepared. This plan will not supersede its use in the Sunday-school, but will prepare for it, and make it more useful.

DEATHS.

RHODES.—On the 20th of April, 1894, near Clarence Centre, N. J., Sister Elizabeth, beloved wife of Rev. Peter Rhodes, aged 68 years, 4 mos., and 4 days. Buried on the 23rd in the Clarence Centre cemetery. The services were conducted by George Detweiler in English, text, Ps. 116: 15, and Jacob Krehbiel in German, text, 2 Tim. 4, 7-8.

SHELLY.—On May 4th, 1894, of membraneous croup, Grace Bertolet, only child of Harvey and Lizzie Shelly, aged 4 yrs., 7 mos. and 18 days. Funeral services were held in First Mennonite church by N. B. Grubb, assisted by Rev. R. M. West. Interment in Greenmount cemetery. Little Grace had a more than ordinarily developed mind for one of her age. Her sweet song moved many to tears. Her declaration always was, I love papa and mama, but I love Jesus best of all.

GODSHALL.—On May 8th, 1894, in Philadelphia, of typhoid fever, Aaron B. Godshall, a faithful member of the Philadelphia church, aged 43 yrs., 2 mos. and 16 days. Funeral services were held in First Mennonite church by N. B. Grubb, who spoke German and English from Ps. 16: 5-6. Brother Godshall leaves a deeply bereaved widow and three children, who all comfort themselves that "the Lord doeth all things well." Interment in Northwood cemetery.

STAUFFER.—On May 19th, 1894, in Milford, Bucks county, Pa., of diphtheria, Andrew S. Stauffer, aged 27 yrs., 8 mos. and 9 days. Buried on May 23rd at West Swamp Mennonite church. Funeral services conducted and funeral sermon preached from Joh. 13: 7, by A. B. Shelly. Deceased leaves a wife and child to mourn over his early departure.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of April.

From the Philadelphia congregation, $25.00; Berne, Ind., $31.08; Dalton, O., $15.11; Zion cong., Ia., $8.81; Bethel cong., Kan., $10.50; Daniel Dorl, Manitoba, 40c.; Hoffnungsfeld S. S. Kan., $8.65; Alexanderwhol cong., Kan., $55.00; John W. Schmidt, Moundridge, Kan., 50c.; Unnamed $1.50; Women's Ind. Association, of New Jersey, $175.00; Canton cong., through A. B. Becker, $11.50; The Leisy Bequest, $1000.00; Christian, Kan. cong., $16.00; Wilhelm Peters, Manitoba, 50c.; West Zion S. S., Kan., $37.00.

GUSTAV HARDER, Treasurer.

For Home Mission Work.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 10. QUAKERTOWN, PA., JULY 1894. WHOLE No. 106.

ONE BY ONE.

BY ADELAIDE PROCTOR.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

LOVE FOR CHRIST.

BY ANNIE MUSSELMAN.

We have great reasons to love Christ above all things, because he has loved us first. We deserved death for our sin, but Christ died for us. There could be no stronger proof of his love then his coming down from heaven to suffer and to die. His own words were, "Greater love hath no man than this, that a man lay down his life for his friends." Why did he leave a holy heaven for a sinful world, the songs of angels for the temptation of the devil, a throne of glory for a cross of agony? It was love, only love, not to friends, but to foes. While we were yet sinners, Christ died for us. He showed his tender love in a thousand ways when on earth, going about doing good, healing all manner of sickness, never turning from the poor and sad, always the friend of sinners. When in the agonies of death, how kindly he spoke to the penitent thief at his side, and how earnestly he prayed for his mocking murderers, "Father forgive them, for they know not what they do!" He might easily have called for an army of angels to deliver him, but if he had not died, we could not have been saved; and therefore, because he loved us, he drank that bitter cup. Now that he is risen, his love is ever the same. Love prompts him to intercede for us, to pity us, to send his Spirit to help us, to be longsuffering, to be gracious and save us. He loved us; he died for us; he looks down with pity on us; and he calls us to come to him. His love has spared us till now, though we have rejected him. If some friend had risked his life to save ours, could we treat him with neglect? But Jesus has done far more, he died to redeem us from eternal woe, and make us happy forever in heaven. He comes to us and showing the marks of his wounds, he says, "See how I loved thee, sinner; I love thee still; come unto me that I may save thee from sin and from hell." Oh, reject not so gracious a Saviour. Trample not under foot such wonderful love; you will never meet with another such a friend. Trust him, love him; you will always find him full of pity and tenderness. He will comfort, guide, protect, and save you amid all the dangers and sorrows of life; deliver you from the sting of death, and then make you happy forever in heaven.

THE RULE OF THREE IN GIVING.

MISCELLANEOUS EXAMPLES.

Example 1.—Mrs. C. has worn a sateen dress for best all summer, and a hat trimmed over for a dollar and a half. She gave fifty cents for foreign missions. Now apply the rule and say: As Mrs. C.'s summer suit, her sateen dress and common hat, is to my summer wardrobe, so is the fifty cents which she gave to what I ought to give, in order to give as much as she does.

Example 2.—Mrs. D. spent fifteen dollars last spring freshening up her living room, making up for the year's wear and tear of her family. She has given one dollar to foreign missions. Apply the rule, and say: As Mrs. D.'s newly covered sofa, splint rocker and fresh window shades, are to my Oriental rugs, wrought lace curtains, heavy *portieres* and Japanese screens, so is the dollar she gave to the dollars I ought to give for foreign missions to give as much as she does.

Example 3.—Mrs. E. couldn't afford much of a vacation. She did manage to take advantage of an excursion ticket that gave her a chance to spend two days with her sister. She gave a dollar for foreign missions.

Now for the rule As Mrs. E.'s threedollar summer outing is to the cost of all my short trips to the city, and my three or four weeks at the mountains, or the seaside, or the springs, or the woods, including all the additional expense of my wardrobe on account of them, so is her dollar to the dollars I ought to give, to give as much as she does.

Example 4.—Mrs. F. has a family of young children, and nothing laid by. Mr. F. is well, has steady work, and they live comfortably. She gave fifty cents for foreign missions.

Now take the rule. As the life, and health, and employment of one man, all that stands between six people and absolute dependence, is to the houses, mills, farm, stocks, bonds, securities and life insurance which would belong to me and my family even if one man's life and strength should utterly fail, so is the half dollar that Mrs. F. gave to the dollars I ought to give to give as much as she does.

These are very practical and very hard examples for us to work out. There are no answers given. Every woman will get different answers from her neighbor, and different ones from what she expected if she works them out faithfully. We shall not like the looks of the answers. They will look too much like cutting off a right hand, or plucking out a right eye. They will take the edge off from our satisfaction with our winter's wardrobe, change our plans for journeying, alter our house furnishings, and give us altogether new views of Christmas presents. For one, even writing this out has made me very uncomfortable. But there is the verse (I did not write it), "He that cometh after Me, and taketh not up his cross, cannot be My disciple."—*Selected.*

THE MEASURE OF LIFE.

The life time of an antediluvian was reckoned by centuries. Abel, who lived the shortest life recorded on the pages of early history, died a young man of some 125 years. We may sometimes be tempted to envy these people, and think,—

"If one could he sure his days would endure
For hundreds of years, as of yore,
How much could he do, how much could he know,
And all without worry or care."

Yet careful reflection must bring us to say, "Better a decade of the nineteenth century than a century of that early age." How true it is that years are an inadequate measure of life! One person lives more in a year than another does in ten years. The same person may live more in one certain year of his life than in ten other years. Perhaps the general feeling that in our infancy years were very long, but have rapidly decreased ever since, is not incorrect. Have we at any time since childhood learned as much, grown as much, in one year as we then did? Some men seem to have merely an animal life, they live little more than a dog does; their minds and spirits seem asleep or dead. Others have intense life of body and mind, but the soul is "dead in trespasses and sins." Jesus came that men might "have life more abundantly." He who accepts Jesus has quickened life of body and mind, and eternal life of spirit. Who can estimate "the power of an endless life," which is his who has been born again? It means more than that he will continue to live ages after his body has returned to its native dust. Continued existence will be the portion of the lost, but that will be not endless life, but endless death. Eternal life is a participation of the God-life. "This is life eternal, that they might know thee." Even now, in the more abundant life, we have its foretaste, for "He that believeth on the Son *hath* everlasting life."

"We live in deeds, not years; in thought, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

CHILD SAVING.

A Series of four Articles by H. P. Krehbiel.

History and Growth of the Work in our Country.

No history of child-saving has so far been prepared, and from the fact that it is only since recent years that work among children is dealt with as a separate branch of charity, and further that it is difficult to obtain statistics from the institutions supported by private contributions; it would appear that the time is not yet ripe for a work covering the whole ground.

In the United States probably the first effort was made in New York, where in 1797 Isabella Graham founded a society for the Relief of Poor Widows with Small Children. Soon this same lady realized that homeless children should be provided for. Consequently in 1806 she collected twelve full orphans in a small cottage in Greenwich. This institution is still conducted under its charter name, "The Orphan Asylum Society in the city of New York." Similar institutions soon came into existance in other states and their number has constantly increased.

The method of these institutions originally was, and to a very large extend is yet, to receive homeless children into the home, where they were cared for bodily, instructed in the rudimentary branches of learning, taught to live a moral, Christian life, until sufficiently developed to provide for themselves. Experience has shown that there are evils connected with such institutions if they are very large; to which reference will be had further on. This method however was a decided improvement over what is known as the County Poor House system. For by the latter system destitute children, who fall to the care of the state or county, are placed in the county poor house, together with the old, the feeble minded, constitutional paupers, and the depraved of various kinds. Thus they are in daily association with the inactive and the vicious, and contract habits of indolence and vice. Growing up among such environments the almost invariable result is that children though originally well qualified to become useful members of society, mature into shiftless vagabonds and outcasts. In orphanages evils of this nature are entirely avoided, since the young and hopeful human plants are dealt with as a separate class, removed from the stagnating influence of physical and moral wrecks, and surrounded by an atmosphere favorable to the healthy growth of all that is virtuous and noble in the human breast.

As already stated the poor house system was that employed by the state to care for her dependents. When the evils connected with this practice were discovered the District System was introduced. By this plan one or more counties built an orphanage where all children in the care of such district were collected and cared for. After years of experience it was found that the expense of maintaining these institutions was very great while at the same time the children had suffered in consequence of the great numbers under one management. For in a well systematized institution individuality is lost sight of and the inmates are dealt with in classes. The child is expected to act in a routine manner, and according to rules and a complex system without gaining any conception of the system itself. His wants are provided for without any care or responsibility on his part. There is no opportunity for the development of originality or self reliance. The result is that when he steps out into the world he is unprepared to grapple with the difficulties of life; for in real life bread and clothes require a struggle on the part of the individual in order that he may obtain them. But the "institutionized" child cannot realize that his success in life depends on his own frugality, industry and integrity.

To evade the evils of "institutionizing," the plan of Placing Out has finally been hit upon. By this method children are received into an Orphans Home, and from here suitable homes are found for them as soon as can be done to advantage for the child. If after trial the home is found favorable for the child and satisfactory to the foster-parents, he remains until from 18 to 21 years old. Such children always remain in charge of the institution which placed them, and at stated periods a visiting agent visits the child and family and examines whether the situation continues favorable to the best interests of the child. This system has been in use in Europe for many years; France especially having developed it to a very high degree, and is considered the most satisfactory solution of the problem how best to dispose of or provide for destitute children. It is obvious that the child thus placed in a private family, receiving the personal attention and direction which children ordinarily receive from their parents, sharing the privileges and the responsibilities of family life, enjoying the freedom which the ordinary home makes possible,—will most probably mature into a useful member of society.

In our own country, Michigan has the honor of having introduced the most perfect system based upon the above plan which is so far known. Through the personal efforts of Gov. Baldwin, this system came into existence and became a law in 1871. In brief it is as follows: The state erects at Coldwater an Orphan home on the cottage plan. Here all destitute children from every part of the state are received. The governor appoints in each county an agent whose duty, among others, it is to find homes for the children of the State Public school and of visiting them after they have been placed. Thus the State Home acting in the capacity of a clearing house, receives her destitute children and finds homes for them in private families. Further provision is made for the management by the appointment, through the board of control, of a state agent who has charge of the placing of children, and whose duty it is to visit each child as often as may appear needful. The board of control, appointed by the Governor, consists of three members, and in them is vested the general supervision of the institution and its work. Besides the ordinary destitute children, a law provides for the removal of children from the custody of parents or guardians who grossly illtreat them, and for their reception into the care of the State Public School. After children are placed in families, the government does not withdraw its protecting hand, but very full and accurate information is obtained from all placed out by means of the agencies. Before a child is placed, a careful examination of the home and surroundings of each applicant for a child is also made by the agents, and no child can be placed in a home until it has been approved after investigation in this way. When a child is placed in a home, an indenture agreement is made between the state and the parties taking the child. Thereby proper treatment is secured to the child in health and sickness, also a term in school each year, and the payment of a small sum of money at the expiration of the indenture contract. The state always reserves the right to take back a child if its interests require such action.

The operation of this system has been very successful. While the population has increased 60 per cent. since the establishment of the school, child dependence has decreased over 50 per cent. In 1874 there was a dependent child for every 2,223 inhabitants; In 1890 one to every 7,256 inhabitants. All the dependent children of the state are cared for by this one school at Coldwater, with a capacity of less than 300 and at an annual cost of $33,000.

With some changes the states of Minnesota, Wisconsin and Rhode Island has adopted the Michigan system and in each case the result is fairly satisfactory. It would appear, however, that in Rhode Island, where the population is denser, the system does not work as well as in the more sparsely settled states. The placing out method is now also employed by many private institutions to a greater or less degree. Notable among these is the Children Aid Society of New York, already referred to in the beginning of this article as having thus placed 97,738 children since 1853. And as this society is one of the pioneers in this kind of work it is fitting to note the result. From their records it appears that 85 per cent. of those placed in homes have turned out well and but 2 per cent. badly. Many have developed into very useful men and women, with homes of their own; many are in the professions and the ministry; several hold positions of trust and great responsibility; and one has risen to the highest honor in the state, having been elected governor."

OUR GIFTS FOR THE LORD AND HIS WORK.

BY A. B. SHELLY.

The word gifts suggests a giver. All gifts come from God, the giver of all good and perfect gifts. In him we live and move and have our being. Without him we have nothing in this world. All that we are and have is given us from him. Speaking therefore of "our gifts," we mean not that which we give, but what is given us of God. Thus we speak not of *our* gifts but of *God's* gifts.

These gifts are manifold. They naturally fall into four general divisions: Physical, intellectual, spiritual and material. Under physical gifts we understand such as concern our bodies, such as life, health, strength, etc. These we cannot value too highly nor thank the Lord enough for them. Health and strength of body help to make our lives enjoyable and useful. And though man can not attain to full and complete blessedness during his life in this world, he has every reason to thank God for every portion by which it is extended.

Intellectual gifts are the various intellectual talents and powers which man possesses and which fit him for the different forms of physical and intellectual work. Though distributed in various measures, each one of us has received of God in some measure either greater or smaller.

Spiritual gifts are those which more directly concern our spiritual life, the life of the soul, our eternal life. First among these, we think of "the unspeakable gift," the gift of the Son of God, who came from Heaven to seek and to save that which is lost. Besides, we count here the gift of the Holy Spirit, the written word of God, the many good, edifying writings, the preaching of the word, the Sunday school, and other Christian institutions and arrangements. These all are given us of God for our edification and the advancement of our spiritual life, and as we all have reason to thank God for our physical and intellectual gifts, much more so for these spiritual gifts, for without these all others would be of little value to us. Only in the measure that we possess the spiritual gift can we use the other gifts to the welfare and blessing of ourselves and others.

Material gifts include all the material possessions of men, both great and small. For these, as well as for all other gifts, we are responsible to God for their right use.

Paul writes to the Corinthians of the diversities of gifts and adds,—"But the manifestation of the Spirit is given to every man to profit withal." The apostle speaks here particularly of mental gifts. But the word has its proper application to all the gifts of God. God distributes his gifts among men not that they shall selfishly use them for themselves alone. He gives one kind of talent to one and a different one to another, with the purpose that both shall profit by the mutual use of their gifts. So shall we serve God with the talents bestowed by him when we use them for the common welfare.

The apostle exhorts to desire earnestly the best gifts. We might ask, Are not the gifts of God all alike good? Everything that God gives *is* good. God bestows nothing bad. All his gifts have a good purpose and will work great blessings if used according to their purpose. The proper or improper use makes gifts either good or bad. A gift of God though good in itself may become a curse if used in a sinful way. The same gift if used to the glory of God and the welfare of mankind is and remains a good gift. The effect of a gift, therefore, depends on the character of him on whom it is bestowed. To desire earnestly the best gifts is first of all to desire the spiritual gifts and primarily among these the gift of the Holy Spirit to the renewing and sanctifying of our hearts, and consequently the sanctifying of all our gifts.

It is God's will that we shall use *all* our talents. Those who buried their talents in a napkin were reproved by the Lord as wicked and slothful servants. But those that used their talents were called good and faithful. Less depends on the nature and greatness of the gifts than on the conscientious use of the same. The poor widow who cast in two mites into the treasury, had but a small gift, yet the Lord said she gave more than all the rest. She had a gift in her heart which moved her to offer her *mites* in the service of the Lord. The Lord recognized her willingness and praises the offering she made. No one should be discouraged by the thought of the smallness of his gifts; let him but be faithful in their use for the general welfare.

Opportunity for the use of our various gifts will not be lacking. The variety of the gifts is no greater than that of the opportunities to use them. All can be applied for the common good. The Lord desires that we shall by proper use and earnest prayer call forth, increase, and perfect our gifts. "If any of you lack wisdom let him ask of God who giveth to all liberally and upbraideth not." James 1: 5. Faithfulness in the using increases the gifts. "Whosoever hath to him shall be given; and whosoever hath not, from him shall be taken away even that which he seemeth to have." Luke 8: 18. This is a law that applies everywhere. Through a temperate use of our physical powers, we become new strength. The same may be said of the mental powers. Even of the talent of *giving* with the faithful use of our material blessings for the general good. As all our talents are God's gifts, they should be used in accordance with his will and in his service. We serve God with his gifts when we use them for our good and the good of our fellowmen "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." It is the basest ingratitude to use one of God's gifts in a manner displeasing to him and hurtful to his creatures. And yet how often this is done. Bodily and mental powers as well as material gifts are frequently used to the dishonor of God and the temporal and eternal injury of man. Even the spiritual gifts are often terribly distorted and sought to to be used for unholy or impure purposes.

The gifts of God shall be especially used for the upbuilding of his kingdom. All shall help in this work according as the Lord has blessed them. In the church of Christ there are various offices and the Lord graciously provides the necessary gifts for each. There are needed besides the spiritual gifts, especially the mental and also the material gifts. The church possesses all these in the necessary measure if they can but be made fruitful. It becomes the duty of the church, therefore, to call forth the unused powers and bring them into activity. As in the case of the individual Christian, so in the church it is her duty to look carefully to the talents to be found within her and so arrange her work that the various gifts may have opportunity to develop and be put into active use for the general good and the advancement of Christ's kingdom. In this minister and congregation must work together, each one with the talents God has given him. To the extent that each will use his gifts, the kingdom of God will be advanced and his cause flourish. In Christ's militant church on earth we need the physical, the mental, and the material, but above all the spiritual gifts of God. Without the power of the Spirit all other gifts of God are of little value; but with it even the seemingly smallest gifts are important and a source of great blessings.

JESUS IS THE SAVIOUR OF SINNERS.

By Frank Dieterly.

This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. God so loved us sinners that he send his only son, Jesus Christ, into the world to save us. Did you, dear friend, ever consider this matter? Did you ever think that you (a sinner) have committed all the many sins. And are you punished for them. No, Jesus here takes our place and bore the punishment and suffering all for us that we might be free. We all have sinned, (great or small as we may be,) and therefore deserve death for our sins. But Jesus the Saviour came and suffered death in our place so that we might live forever. Ought not we to be thankful for such a saviour who bore in his own body on the cross the sins of the whole world, including *your* sins and *my* sins. He was despised and rejected. A Saviour of many sorrows and acquainted with grief. For *our* sins he suffered temptation; in his agony sweat great drops of blood, was scourged, spit upon, crowned with thorns and then nailed upon the cruel cross. Yes he gave his life a ransom for many. We were slaves; Jesus our Saviour came to set us free, and the price he paid for us was his own precious blood. We were prisoners at the bar, condemned to die; but he left his father's throne and came and stood at our side saying, I will die for you, that you may be forgiven and live forever. And now that he has returned to his home in heaven, he still lives to save us and watch over us He speaks to us by his word, and by his spirit, listens to our prayer, helps us in our weakness, and ever liveth to make intercession for us.

He thus saves us both by his death and his life. He has paid all our debt, and is ready to supply all our wants, if we only come to him. He saves those who trust in him from the sting of death and delivers them from condemnation at the judgment day. We must all appear before the Judge as guilty sinners. But let each one pray earnestly to God that we can use this plea,—"I trust in Jesus who died for me." He will at once deliver us to be fully pardoned and saved. He says to me,—"Poor sinner, thou art in danger of hell. I have brought thee a free pardon, purchased with my own blood. I am able to save thee, if thou wilt only come unto me."

Do not therefore trust in your own works, in your own good character, your honesty, or anything of the kind, because it will be of no value to your own soul, and cannot save you from sin. No, nothing but the righteousness of Jesus can save you. Some think because they have been baptized, and taken the Sacrament of the Lord's Supper and because they read the bible, and keep the Sabbath, and go to church, therefore they will be saved. Multitudes have done all this, yet never having come to Jesus in true faith, at the end they were lost. No Sacrament, no ceremony, nor church can save us, if we do not accept Jesus to be our Saviour and have our sins forgiven through Him. Look then to no one else, trust only in Him. He is seated on the throne of mercy, and invites all poor sinners to come at once, close up to Him. He alone has pardon to give. Why then look for help to fellow sinners, or even angels, where no one can help you but Jesus? You need no one to introduce Him to you. The beggar and the prince, the black man and the white, the ignorant and the learned, those clothed in rags and those in silk attire, are equally welcome; all are invited. You greatly sin by looking anywhere else. He says, look unto me and be ye saved. Therefore let us look to him as each minute or each breath is shortening our lives on this earth, and carrying us on to eternity. So that when our life on earth has ended, he may say to all of us, "Your sins are forgiven, come and dwell with me in heaven."

How much can be accomplished where there is a will, is well shown in the life of Sarah Hosmer. She heard that a young man might be educated in the Nestorian mission for 12 pounds and 10 shillings. Working in a factory, she saved that amount and sent it to Persia and a preacher of Christ was educated. She thought she would like to do it again, and actually did it five times. When more than 60 years of age, living in an attic, she took in sewing until she had sent out the sixth preacher.

We should try and give not only *half as much again* but at least *twice as often* as we have most of us hitherto given. The gospel of the glory of the blessed God is committed to our trust. We are overshadowed with the Shekinah cloud of everlasting joy—the joy of God. We are the heralds of the glad tidings of pardon and peace, of grace and glory. We labor on, but we shall have all eternity wherein to rest. — *Edward Bickersteth, Bishop of Exeter.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Sonderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., JULY, 1894.

A list of all Mennonite ministers is being prepared for our English almanac. It is desired to make this list as complete and as correct as possible. Will our friends please help us in this line? Let everyone make a list of all the Mennonite ministers he knows, writing the *names* and *addresses* plainly and in full, and send it at once to N. B. Grubb, 2118 Marshall St., Philadelphia. It will cost you only a cent or two and a little time. No matter if others may send in some of the same names you do. Better have some names fifty times than some not at all. Each name will appear but once in the almanac. Give all you know, no matter to what branch of the Mennonite church they may belong. Please do not put off this matter.

In Philadelphia, the ministers interested in the Young People's Alliance which has free reading rooms at 6th and Diamond streets, have recently begun to hold open air Gospel Meetings on Sunday evenings, after their regular church services. These meetings are held on an open block at 8th and Dauphin streets, and are proving very successful. Over a thousand people are generally assembled and stand for an hour, quiet and orderly, while the simple Gospel is presented by ministers and laymen. As high as six addresses have been made in one evening. The idea of such preaching is certainly in accord with the Savior's command to go out into the highway and invite them to come in. And the Lord is blessing the work of his devoted servants.

NOTES.

The first school year of Bethel College closed on June 15th with a public examination of the students in the various branches of the course. The success of this first year, as measured by the number of students, exceeded the most sanguine expectations of the friends of the institution, even notwithstanding the hard times which kept many a one from attending. The highest number at any one time during the year was 98 regular students with a number of pupils in music and other special branches making in all 134. Of the 98 regular students, 79 were from Kansas, 6 from Nebraska, 6 from South Dakota, and 7 from Minnesota. The exercises on June 15th were attended by many interested in school work.

The school building at Wadsworth, Ohio, formerly the property of the General Conference and the centre of interesting and sacred memory associations for many a reader of the MENNONITE, has been standing empty the past school year. When the building some years ago became public school property, it was increased by a large addition and improved in other ways, but the school has not proved a financial success to the teachers who undertook it under the conditions offered by the public school board.

The congregation at Noble, Iowa, which sustained such a great loss in the death of its pastor, Bro. Benj. Eicher, has called Bro. Wm. Eicher, son of the deceased, to take the father's place. Bro. Eicher has accepted the call, and is serving the congregation very acceptably. The blessing of God is evidently attending his labors. During a series of meetings recently held, in which the pastor was assisted by Home Missionary J. B. Baer, twenty-two persons decided for Christ, and were received into the congregation.

A Mennonite Young People's Society has been organized in St. Louis, and is doing a good work preparing the way for the organizing of a congregation in that city. Besides the regular meetings of the society, Bro. van der Smissen, pastor at Summerfield, Ill., conducts preaching services for the people there at stated times.

PROGRAMME

for the Sunday School Convention of Eastern District Conference, to be held in the Flatland Mennonite church on Monday and Tuesday, August 13 and 14, 1894.

MONDAY.

2.00 p. m. Opening Devotional Exercises.
2.15 p. m. Address of Welcome, by D. M. LANDIS.
Response by A. S. SHELLY.
Organization and Reports of Schools represented.
3.00 p. m. *First Topic:* How should both Teachers and Scholars prepare their Lessons.— S. M. ROSENBERGER.
MENNO S. MOYER.
3.45 p. m. *Second Topic:* Reviews and Previews.
ANDREW BERKEY, WM. M GEHMAN.
4.15 p. m. Collecting and Referring of Questions.

CLOSE.

8.00 p. m. Children's Meeting.

TUESDAY.

9.00 a. m. Devotional Exercises, led by F. R. ROSENBERGER.
9.15 a. m. *Third Topic:* What can be done to make the Sunday-school attractive and thereby aid rather than impair its religious power.
JOHN D. MOYER, N. B. GRUBB.
10.00 a. m. *Fourth Topic:* Normal Classes.
I. K. FREED, A. S. SHELLY.
10.45 a. m. Open Parliament on Sunday School Work in General.
Five Minute Talks, opened and conducted by W. S. GOTTSHALL.
11.15 a. m. Answering and Collecting Referred Questions.

CLOSE.

2.00 p. m. Song and Praise Service, conducted by HARVEY M. CLYMER.
2.30 p. m. *Fifth Topic:* The proper mutual relation between the Sunday School and the Church. AARON M. RICKERT.
J. S. MOYER.
3.15 p. m. *Sixth Topic:* Memorizing—Its value and how to secure it.
CHAS. H. MOYER, U. S. STAUFFER.
4.00 p. m. Open Parliament on the work of the present Convention, as suggested by the different note books. Opened and conducted by H. G. ALLEBACH.
4.30 p. m. Closing Business Meeting.

POINTS TO BE NOTED.

The programme for the Children's Meeting will be arranged by a committee to be appointed at the opening of the Convention.
The singing will be conducted by Menno S. Moyer and Gospel Hymns No. 1 to 4 will be used.
All are requested to bring their Bibles, their Hymn books, and their note books along.
A general invitation is extended to all to come and participate in the exercises and share in the blessings of this convention.

A. B. SHELLY, A. M. FRETZ, D. M. LANDIS, } Committee.

THE NEW MISSION BUILDINGS AT CANTONMENT. REPORT OF THE BUILDING COMMITTEE.

At the meeting of the Foreign Mission Board of the General Conference, held in April, 1893 in New Alexanderwohl, Kansas, where it was decided to rebuild the Mission House at Cantonment which had been destroyed by fire, a building committee was appointed to take this work in charge, consisting of the brethren Gustav Harder, William J. Ewert, and Peter Balzer. This committee has made to the Mission Board the following report of its work:

Dear Brethren:—The work which you committed to our hands, notwithstanding our protest, was undertaken with a feeling of trust in God for His guidance and the assurance of the assistance of many praying friends of our mission. The committee was organized with Gustav Harder as President and William J. Ewert as Secretary.

In accordance with the expressed wish of the Board, we began our work with a visit of two of the committee to Cantonment in order to view the ruins, decide upon the plan of the proposed building, and make the necessary arrangements to begin the work. On May 31, 1893, we, Peter Balzer and William J. Ewert, started for Cantonment arriving there at 4 p. m. the next day, June 1. We were very cordially greeted by the brethren there, and soon were at work with them examining the remaining walls of the building. As a result we fully agreed with the opinion expressed previously by others, that with slight repairs the foundation walls could be put into good shape for the erection thereon of a two story frame house. Various details of the building to be erected were discussed and when we left the next day it was understood that a mason should be got at once to make the necessary repairs at the foundation. We returned by way of Garden Plain, the home of Missionary J. S. Krehbiel, to Darlington and El Reno to look after the purchase of material for the building. Finding that we could not return home before Sunday we decided to spend Sunday with the newly organized congregation at Mennoville, and here we met with the architect, Mr. Peter Wilky, who had just completed the church of this congregation. Our conversation with him the following day resulted in engaging him as architect for the new mission house.

To speak of all the minutiæ of our work as a committee would make our report too long. Suffice it therefore to say in all humility that we believe to have been of service in the work of building along the following lines: In the employment of the above-named architect; in deciding on the kinds of lumber to be used; in getting the lowest prices for lumber saving thereby perhaps several hundred dollars; in exercising especial care to avoid danger of fire where flues and woodwork came together; and in counseling with the workmen in many little particulars.

In order to do this we held two meetings of the committee in June 1893, at both of which the President of the Board was present by a special invitation. The rest of the consulting was done through correspondence.

The lumber was purchased through Bro. J. S. Krehbiel, at El Reno, Oklohoma Territory, where we could buy to the best advantage both in the price of the lumber and in the distance of hauling. We rejoiced to find the Indians—both the Arapahoes and the Cheyennes—so ready to earn a little money and do most of the hauling themselves. The brethren at Mennoville and Garden Plain, showed their praiseworthy interest in the work by helping at the hauling without pay. The contracts for plastering, for the tin roof and spouting, and for the painting, were also given out by Bro. Krehbiel with the advice and consent of the committee.

The mason work was begun on June 19th. On the 27th of July the carpenters began their work. By the 14th of November the building was so far completed that the school could be begun, and on the 23d of December, 1893, the house stood complete in all the details of the plan as it had been laid before us and approved. Among all the laborers and persons concerned in the building there prevailed throughout the spirit of perfect peace and harmony. Everything went along smoothly and unhindered, and under the special protection of God, who graciously spared the laborers, as far as we know, from all accidents. To him, the Lord our God, be praise and thanksgiving.

Following is the financial report as given to the committee by Bro. J. S. Krehbiel:

RECEIPTS:

From Treasurer of the Board	$4500.00
" P. Engbrecht in labor	77.85
" Sale of Cantonment Store house	200.00
" Cantonment Station Treasury	170.58
Total	$4948.43

EXPENDITURES:

For Lumber, Lime, &c.	$2011.05
" Nails, locks, &c.	99.38
" Freight to Cantonment	880.01
" Tin roof	317.62
" 500 Bricks	4.00
" Weighing of Freight Wagons	5.80
" Interpreter	2.00
" Carpenter work	947.71
" Mason work	105.70
" Plastering	204.66
" Painting	253.00
" Clearing away rubbish	64.75
" Day laborers	52.75
Total	$4948.43

The above completes the report as far as we could give it on January 1, 1894. Since then the Board requested the committee to go to Cantonment and make a personal inspection of the building. Having complied with this request as best we could, we will here add a report of this part of the work. On account of preventing circumstances, two members of the committee could not leave home at the time and thus the Secretary had to go alone on this trip. Three days, February 24th, 25th, and 26th, were spent there and as a result of the inspection of the new building it may be said first that what we said in the main report was found correct. Without repeating anything therefore we will simply fill in such items as may appear of interest.

First of all we will say that the mason and carpenter work was found to be entirely satisfactory. The same may be said of the tin roof and the painting. As far as may be judged now, the work in these lines was well done. The plastering, however, is not so good. The mortar seems to have received too little hair and in some places it is put on too thin. The plastering is cracked in some places. In all probability it is in the plastering that the building will first need repairs.

The good bricks of the old building have been used in the basement walls and the chimneys, together with the new bricks mentioned in the financial report. The flues draw very well and the woodwork near the flues is everywhere protected against fire by means of tin.

For the framework the following wood was used: For floor beams, in the basement 2x6; 1st floor, 2x12; 2d floor, 2x10; ceiling in 2d story, 2x8; rafters for roof 2x6; uprights 2x6; for the outside rough boards, paper, and common siding; for floors, hard pine flooring, narrow; and for inside work, hard pine finish.

The house has eight entrances from the outside without the cellar way, 28 rooms, in all, 43 doors, and 64 windows. Four of the rooms, namely the two school rooms, the kitchen, and the Superintendent's office, are wainscoted below. On account of the expense this could not be done in the other rooms.

The outside of the house received two coats of oil paint So also the steps, doors and inside woodwork. The floors were oiled twice.

The inside arrangement of the house seems very practical, making it a house in the opinion of the present Superintendent, Bro. H. L. Weiss, better adapted for the purpose than the former one.

On the whole it may be said in truth, our congregations have great reason to rejoice and thank God. For in this large, two winged, two-story, beautiful—and yet plain—new mission house, our conference possesses a building which is in every way a credit to our people. It can not fail to be a monument of praise to the industry, carefulness, good judgment, and faithfulness of the architect, Mr. Wilky, and especially also of the brethren, J. S. Krehbiel and H. L. Weiss who directed the building operations.

Of the subsequently built frame house which we take the liberty to mention here, we can only speak with praise. It is simple in structure, strong, and practical, and very well answers the purpose of a dormitory for the Indian boys. Its size is 16x26 feet and 12 feet high to the square. In its two stories it has sleeping room for from 30 to 40 boys.

Herewith we will close our report, thanking the brethren of the Mission Board for the confidence they placed in us and praying their forbearance in whatever mistakes we may have made. And now we ask as a committee to be excused.

GUSTAV HARDER.
WM. J. EWERT.
PETER BALZER.

Written in March 1894.

In the name and under the instruction of the Mission Board I here record that the above report has been received by the Board with entire satisfaction. The Board expresses its sincere thanks to all who have aided in the building of the new mission house. But it is with especial gratitude that we acknowledge the faithful, careful, and self-denying services of the building committee.

Above all we owe heart felt gratitude to our faithful and merciful God who in his wise, though to us inscrutable, providence permitted our first, beautiful mission house at Cantonment to become a prey to the flames, but has granted us success in erecting a new, and as our report says, a very desirable house in place of the one destroyed. May He who has thus signally blessed our work, richly recompense all who have helped, either with money or with work in the building of this new house.

Again expressing our satisfaction with the work of the committee, the committee is herewith excused.

In the name and by authority of the Mennonite Mission Board. A. B. SHELLY, Sec.

Milford Square, Pa., May 17, 1894.

Tabulated Statistics of the Congregations of the Eastern District Conference.

CONGREGATIONS.	Membership January 1, 1894.	Gain in 1893. Baptism	Gain in 1893. Letter	Gain in 1893. Total	Loss in 1893. Death	Loss in 1893. Letter	Loss in 1893. Removed	Loss in 1893. Total	Services. Preaching.	Services. Prayer Meeting.	Membership Mission Society	Membership Y. P. Society.	Sunday School. Membership.	Sunday School. Scholars.	Sunday School. Teachers.	Sunday School. Officers.	Sunday School. Months open.	CONTRIBUTIONS. Congregational purposes.	CONTRIBUTIONS. Sunday School.	CONTRIBUTIONS. Foreign Mission.	CONTRIBUTIONS. Home Mission.	CONTRIBUTIONS. Benevolent purposes.	CONTRIBUTIONS. Support Poor.	CONTRIBUTIONS. Educational purposes.	CONTRIBUTIONS. Total.
Bertolets	20				2		2	4	Every 4 weeks.									$ 47.75			$ 4.72				$ 45.47
Bowmansville	30								Every 2 weeks.				16	14	2	12	94.00	$ 1.50	$ 8.70	26.50	32.00	$ 9.72		172.42
Boyertown	51				1		4	5	" "								129.29			5.60				134.82
Deep Run	167	6	4	10	3		7	10	3 times a month.		19	70	124	110	10	4 12	155.23		63.59	30.87		32.31		282.00
East Swamp	104	4		4	3	4		7	Every 2 weeks.		12		98	82	8	8 12	109.09	50.67	17.19	17.72				196.55
First Menn. Phila.	297	23	20	43	6	6	3	15	2 Every Sunday.	Weekly.		83	435	395	28	12 12	2761.18	713.72	93.50	86.16	17.57	55.24		3727.39
Flatland	39					5		5	Every 2 weeks.				90	75	7	8 12	104.22	25.00	18.05	6.61				163.88
Hereford	199	11		11	2			2	Every Sunday.	-	35	40	140	120	15	5 12	484.01	71.60	157.49	147.41	14.91			877.42
Saucon	40				2		3	5	Every 2 weeks.	{ occasionally with sick. }			100	85	8	7 12	118.00	78.69	18.49	4.26				219.44
Springfield	82	5		5	1	1		2	" "				71	56	6	9 9	69.27	24.53	65.07					158.87
Schwenksville	177	12	1	13	3	1		4	3 times a month.				76	65	6	5 9	258.61	34.24	59.86	27.91		32.99	37.50	451.11
Upper Milford	79	7		7			2	2	Every Sunday.		15		83	70	9	4 12	348.20	43.40	40.65	74.40				506.65
West Swamp	198	9		9	4	2	1	7	" "		30	40	159	134	16	9 12	458.83	49.90	145.94	46.43		37.00		738.10
Zion, Sonderton	37	7	1	8					" "			20	160	138	12	10 12	204.00		35.60	9.13		32.09		290.82
*2d Menn. SS. Phil.									" "	Weekly.			†118	104	11	3 12		92.56						92.56
Total		84	26	110	27	19	22	68			111	253	1670	1448	138	84		5341.68	1185.81	724.13	487.72	64.50	199.35	37.50	8057.50

*Organized Feb. 4, 1894. † Reported March 28, 1894.

MISSION DEPARTMENT.

EXTRACTS FROM REPORTS OF OUR MISSION-WORKERS.

Missionary J. S. Krehbiel writes, "With hearts full of gratitude we look back upon the blessed Easter season which has just passed by. Gratefully we remember the blessings we were permitted to enjoy. May the "Peace be with you" of our Lord and Savior find an echo in the hearts of all our Missionworkers! But above all, it is our earnest desire, that this Peace may find a place in the hearts of our dear Indians, whose condition, like that of all heathen people, shows plainly how helpless and dejected man is without the risen Lord and Savior.

"We are permitted to report of one young man, lately deceased, (Red Man), of whom we sincerely believe that he had found this peace of God. Shortly before his departure he said to his brother, 'Brother, I have just now seen the angels of Heaven, and this makes me glad. Now I know that I will soon be with them too. Before this I was afraid to die, but now I am no more afraid, because I know that I am going to my Savior, where there is peace and rest, Red Man was the only surviving brother of brother Benjamin R. Traveler.

"Since the death of his brother, 'Ben' is again with us, assisting me in my work as before. During one of our visits among the Indians we came across one of our former Halstead pupils, Enos Fire. Enos had the misfortune of falling with his pony, whereby he sustained a fracture of one of his legs. He had lain two days before he had any medical attendance. Upon the questiou how he spent his time, he answered quickly, 'by reading.' When asked to show me the book he was reading, he, to my great joy, handed me a Bible.

"After having spent some time with him, I made some remarks on a passage of Scripture which I had read, and as Chief Left Hand and his wife were also present, Ben translated for them what I said into Arapahoe. Enos invited us to come again. A week later we went there again, but did not find him anymore. His relatives had meanwhile taken him away.

"There are many different things connected with our work here which engage our constant attention. For example, one has a lame girl and begs to have a pair of crutches made, another has a sick child at home and comes after some medicine, an old woman has sore eyes and wishes to have them treated, etc. When the time for ploughing and sowing had come, a number came and asked for assistance. Some came after seed oats, the oats allowed by the government not having arrived in proper time. I could only in part comply with these their requests. A great deal could be done in this line, as I believe, to the furtherance of our work as well as to the benefit of the Indians They are in general like children who are in need of instruction and guidance in everything. The goverument is doing a great deal in this direction, yet I believe that the mission could now, more than ever before, assist the Indians in getting them settled and established. In assisting them in their every-day life with the Bible in hand, winning and educating them for God and the government. I may be mistaken, but as an 'old farmer,' it seems to me the Indian must learn 'to eat his bread in the sweat of his brow', in other words, he must get his subsistance from his land, he must become a farmer. And if this is the case why not assist him in doing so?

"In the study of the language we are making but slow progress. It frequently seems to me as if I should never be able to converse in Arapahoe fluently. Yet our efforts have not been entirely fruitless. We have learned to speak a little. It is sometimes a question with me whether it is best to spent so much precious time in the study of the Arapahoe language. There are at present in nearly every camp a number of Indians who are able to speak english, and it will not be very long before the majority of our 1000 Arapahoes will speak the english language. However, with the help of God I will endeavor to proceed in the study of the language."

Geary, Blaine Co., Okla., April, 3, '94.

Teacher H. J. Kliewer writes of the mission-school at Cantonment: "It is with regret that we cannot report of a great number of pupils as before. Immediately after Christmas nearly all the children came back again. The school work could thus, after a brief vacation, be again resumed. But an interruption soon followed. A few days after the school had begun, that unwelcome guest, La Grippe made its appearance. The result was, that withiu a few days upward of 40 of our pupils were seized with the disease. This gap in our school occasioned by the grippe has not yet been fully filled. Some of the children are sick yet, and others are kept at home on account of the sickness of their parents and relatives. The boys were nearly all here. Of the 32 boys 28 attended regularly. Two of those who did not come back are now at Carlisle, Pa. The remaining two say that they must work on the farm. Many of the girls stayed away on account of sickness, and others, of the larger ones, got married during vacation and did on that account not come back again. Since New Year there were most of the time only about 50 pupils here.

"My work in the schoolroom has in the main been the same as reported in my last report. The children studied dilligently and manifested much love and delight for their work. Since they have made a fair start in their studies, their work has become more easy for them and they are making more rapid progress. At times they would perhaps learn more if more compulsion was used. I believe however, that the principal object of a Mission school is not so much to fill the minds of the children with all the possible school knowledge, as it is to gain the confidence of the children as well as of all the Indians. The latter however cannot be accomplished by force. After we have gained their confideuce the Indians will become more susceptible for the Word of God, and can be more easily led to the Lord, which is to be the principal object of our work.

"In my work with the boys outside of the school-room, I had thus far no trouble whatever. They obey gladly and work well, and it gives me pleasure to work with them."

Cantonment, Okla., March 31, 1894.

A school has again been started at our Mission at Darlington, O. T. Brother and sister A. S. Voth are in charge of this our station at present, brother Voth also conducting the school. The number of pupils has thus far not been very large, but it is hoped that more will come in the fall.

AN ENCOURAGING LETTER.

An Indian chief and Medicine man, living in the vicinity of our Mission station at the Washita, writes as follows to one of the members of our Mission Board:

"The good advice you have given me in your letter, I shall hold on to. From Mr. Kliewer we have heard the Word of God. He read to us from the Bible, and we want to take those words of the Bible into our hearts. All of the Arapahoes that live on the Washita had come together at Little Chief's house, (one mile north of the mission) on Friday. Our friend Kliewer comes over every day. Yesterday he read to us the words of Jesus which he spoke when he once sat down on a mountain, and many people had come to hear him. Quite a number of men had gathered to listen to the words of Jesus. Mr. Kliewer opened the meeting by prayer and I closed it by a prayer to our Father in Heaven.

I wish all of our tribe would live as the Bible teaches us to live. We have come together here to counsel about our future. The government wants to build a home for every family, build a fence, plow a field, make a well, buy cows, hogs, chickens, etc., all for our money, which is in the Treasury now. Then each family is to live on their own land always. I want to accept this road, and there are quite a number of my tribe that will join me. But there are some too, that are in doubt whether this road is best for them. If it is found later on that most of the tribes are in favor of it, it will be carried out, and then we shall live after the manner of white people. Next week all the Cheyennes and Arapahoes shall meet again at Seger and then the question will be decided."

Although the above letter was not intended for publication, we give it a place here, thereby showing our readers that our Mission is not in vain, but is beginning by the grace of God to bear its precious fruit. May this encourage us to renewed labor and prayer for our Mission, and may God's blessing abundantly follow!—ED.

Mrs. Kennedy, of the Presbyterian Woman's Board, makes the following statement upon Woman's mission: "More than one-half of the active laborers in the field are women; the exact figures being 214 ministers; male lay-missionaries 42; total 256; women 367. These last are found on every field, dismayed by no danger, deterred by no hardships, braving the vigors of northern winters or the baleful heat of torrid summers. They have gone into homes and been welcomed where the feet of Christians had never before been allowed to enter. They are crowding to the front in rapidly increasing numbers. What think you, is the significance of the fact that of the 56 new missionaries sent to the field last year, 16 were wives of missionaries, and 21 single women!"

Rev. H. Loomis writes from Yokohoma, Japan: "The condition of things in Japan is not as bright as hitherto. The anti-foreign agitation resulted in the dissolution of the Diet by the Emperor; and it remains to be seen whether the country will sustain the government or not. But we are not discouraged; and some departments of the work are quite hopeful. We are sure that God will bless the labors of His servants here in the future as He has in the past.

SUNDAY SCHOOL.

PERSONAL REFLECTIONS.

It is told me, a certain man does not love me and is seeking my hurt. I answer, what is that to me, the fact that he hates me and seeks my hurt does not make me the worse. The main question for me is: Can I love him and do him good in spite of his ill-will toward me? If so, then I can feel happy, and I hope I may make him feel happier than he feels so.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 1.—July 1st.

The Birth of Jesus.—Luke 2: 1–16.

The lessons of the quarter just beginning are selected from the different gospels, thus aiding us to study the life of Christ more in its chronological order, thus giving us a more complete history of our Saviour's life and doings than if we study but one of the seperate accounts of his life.

Our lesson is the oft repeated but loved story of Christ's birth, the "good tidings of great joy" for all the world. In the lesson we find reference made to the place and time of, the circumstances surrounding, and the joy occasioned by, the birth of Jesus.

Time and place.—Year 5 B. C. At this time Palestine was tributary to the great Roman Empire, whose Emperor was Caesar Augustus. The province of Judea was under the governorship of Herod the Great. The Emperor had directed the taking of a census; this led Joseph and Mary who were of nativity from Bethlehem the city of David, but now living in Galilee, to the former place. During their sojourn there Jesus was born, thus fulfilling the prophecies. The condition of his birth was indeed lowly. No place but the stable; no cradle but the manger; no garments but swaddling clothes. The angels were heralds, the shepherds, visitors and later the Magi, offerers. The joy occasioned, was to be a great joy, a universal joy, an angelic joy, a joy among the shepherds, is to bring joy into every human heart. The Savior's lowly birth is (1) Surprisiug when we consider *who* he is that comes. (2) Intelligible when we ask *why* he comes. (3) A cause of joy, when we see *for whom* he comes.

Lesson 2—July 8th.

Presentation in the Temple.—Luke 2: 25–38.

The central and leading thought of this lesson is expressed in the central verse of the lesson—Jesus is the light of the world. Spiritual darkness is the natural condition of the human race; this darkness was especially dense at the time of Christ's birth, but still there were such who were waiting for the light to come; for the rising of the "Sun of Righteousness with healing in his wings," as declared by the last of the prophets, four centuries before. Among these waiting ones was Simeon the devout, and Anna the faithful; these saw, acknowledged and gave testimony to the risen light for the lightening of the Gentiles, and the glory of Israel. Simeon's character in reference to this subject: 1. The Holy Ghost his leader. 2. Faith his consolation. 3. Piety his life. 4. The Savior his joy. 5. To depart for heaven his desire. Anna's testimony as to this light: 1. Excited by longing expectation. 2. Based on personal vision. 3. Given with full candor. 4. Sealed by a holy walk. 5. Crowned by a happy old age. Let us make these aged saints make examples for our youth.

Lesson 3.—July 15th.

Visit of the Wise men.—Matt. 2: 1–12.

The news of a Savior's birth was not only heralded to the Jews, but a peculiar manifestation in the firmament God proclaimed the same to the Gentiles. There seems to have been a general expectation of a great king at this time, so God in his all pervading power taught through a star the fact of his birth to those who were even not his people, but were waiting for the universal good. God still sends stars in the east to lead us to Christ, such as, 1. The star of science, the knowledge of God's works. 2. The star of yearning for more light. 3. The need of forgiveness and reconciliation to God. 4. The need of help in trouble. 5. The hunger of the heart after God. 6. The star of experience of what God has already done for us. 7. The star of hope, for the redemption of the world. In the troubling of Herod we see the trouble experienced by all wicked men at the coming of Christ, and the progress of his kingdom. Christ's service demands our best and constant gift.

Lesson 4.—July 22d.

Flight into Egypt.—Matt. 2: 13–23.

Immediately after the departure of the wise men, it was revealed to Joseph, in a visian, that the wicked and now enraged Herod intended to take the life of the infant Jesus. He was instructed to find refuge in Egypt. We see here that God takes care of his own; that he has a special care for children, leading and protecting them. For the welfare and blessing of the children, parents need the guidance and direction of God. There is watchful care, and there is deliverance, but there is no exemption from trouble for God's children in this world. The best saints had their trials and dangers. They were saved in trouble and through trouble, but not altogether from trouble. This being true of Jesus our great exemplar, is a wondrous comfort to us. There are not a few Herods who still slaughter the innocent. Fashion murders many. Ignorance murders more. Those who neglect children, those communities who do not gather them into schools and churches, those who tempt the little ones to evil; who sell them cigarettes, or intoxicating liquors, who over-work and over-burden them are all Herods.

Lesson 5.—July 29th.

The Youth of Jesus.—Luke 2: 40–52.

After the death of the cruel Herod, God called the holy family out of Egypt to their former home—Nazareth. In our lesson we have reference to three periods in the early life of Jesus. 1. His young childhood, v. 40. 2. A grand era in his boyhood, v. 41–50. 3. His youth and early manhood, of which hints are given in vs. 51, 52. Jesus, the divine child, was completely human, as he was completely divine: he grew in knowledge and wisdom as he grew in stature and strength,—went in short, through all the natural gradations of childish and youthful development. The complete humanity of Christ brings the comfort, strength, and inspiration of a similarity of experience with our own, of a holy life amid the same difficulties and trials, the same temptations and battles, the same hinderances and perplexities. He passed through not only the experiences of manhood, but of childhood. Hence he is the children's Savior and Help. Our first business should be to find what business our heavenly Father has for us. Our question should be: "Lord what wilt thou have me to do?" Children serve God by obeying their parents. The admonition of the apostle Paul should be a precept of their hearts: "Children, obey your parents in all things; for this is well pleasing unto the Lord." Col. 3: 20.

THE YOUNG PEOPLE.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank from the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters *much!*

It matters little how long I stay
In the world of sorrow, sin and strife;
Whether in youth I am called away,
Or live out my fourscore years of life;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
If on the laud or in the sea;
By purling brook, 'neath stormy wave,
It matters little or naught to me;
But whether the angel of God comes down
And marks my brow with a loving touch,
As one that should wear the victor's crown,
It matters much!

SEMI-ANNUAL C. E. STATISTICS.

Secretary Baer of the United Society of Christian Endeavor has the following statistics of societies in his last semi-annual report:

"The growth in all denominations save one, the Methodist Episcopal, is encouraging. We Presbyterians (please note the emphatic emphasis placed upon that pronoun "we") still lead all evangelical denominations in the number of Christian Endeavor societies, lacking but five of having 6,000 societies. The Congregationalists are not very far behind with 5,602; the Baptists are next with 3,471; then the Christians and Disciples of Christ with 2,340; the Methodist Episcopal, 1,625; Canadian Presbyterian, 796; Methodist Protestant, 765; Lutheran, 729; Methodist of Canada, 706; Cumberland Presbyterian, 686; Reformed (Dutch) Church in America, 626; Friends, 454; Wesleyan Methodist, 303, United Presbyterian, 302; Evangelical Association, 283; United Brethren, 253; Reformed Church in the United States, 191; Free Baptists, 183; African Methodist Episcopal, 118; Methodist Episcopal, South, 116; Reformed Presbyterian, 79; Church of England in the United States and Canada, 68; Church of God, 63; Reformed Episcopal, 54; Moravian, 54; Seventh-Day Baptist, 52; Primitive Methodist, 42; Mennonite, 11; Scotch Presbyterian, 6.

In addition to the above there are 545 societies enrolled without the denominational affiliation given (principally in foreign lands), 126 societies in schools, colleges, and public institutions, 22 Floating societies, 3 in the army, and 2,159 union societies in small towns or in missions. Twenty-four thousand nine hundred and ninety-four of these societies are in the United States; 2,039 in Canada, and 1,708 in missionary and foreign lands.

The Christian Life a Climbing. It is a ladder, too, all the way: it does not become a plain, easy, flower-lined path after a time. A really earnest and faithful Christian life never gets easy. Here is the key to all growth of character. We must rise by daily self-conquests. We must make stepping-stones of our dead selves. Every fault we overcome lifts us a little higher. Every low desire, every bad habit, all longings for ignoble things, that we trample down, become ladder-rounds on which we climb upward out of groveling and sinfulness into nobler being.—*Rev. John R. Miller.*

THE CLEVELAND CONVENTION.

We would again urge every Mennonite Young People's Society if possible to be represented at the International C. E. Convention, to be held at Cleveland, Ohio. Let every individual who can, go. To come into intimate fellowship there with those of your own church from different parts of the country counseling together on the highest interests of our own young people, and then to come out into the broader fellowship with thousands of Christians irrespective of denominations, learning together from the one Master and pledging united devotion to Him and His cause, to realize something of the vastness of this great army of "soldiers of the cross," united by the spirit of love which shall make us one even as He and the Father are one, this would be enough to thrill the heart of the most indifferent if he could only be got there. Next year the convention goes to the far west and there may not soon be another international so convenient for so many of our people as this one is. We repeat therefore, let those who can go and let all whether they can go or not pray earnestly that the Spirit of God may be in power with the brethren and sisters gathered in Cleveland on July 11—15, and that God's blessing may rest on all the societies of the world and on the churches of which they form a part, that the young people especially may become a great power in bringing the world to Christ.

THE WILL OF GOD FOR US.

Christ was about twelve years old at the time he was found sitting in the midst of the learned men in the temple, "hearing them and asking them questions."

He had gone up with his mother to perform their religious duties at Jerusalem. He remained behind, however, unknown to his friends, who did not make the discovery until they had gone three days on their return journey.

They sought him anxiously and found him at last in the temple.

Being chided for not going with his friends, he replied:

"How is it ye sought me? Wist ye not that I must be about my Father's business?"

Thus even as a child of twelve years the Christ, in his human nature, was intent on doing the will of his Father—his heavenly Father. For this purpose he came to the world. He said, "Lo, I come to do thy will, O my Father," and in another place, "Not my will, but Thine, be done."

So, in like manner we have all been born into the world to do the will of God. But alas! many live and die without even so much as pausing to consider what God would have them do, and so their lives are wasted.

Let every young man and maiden who reads these words earnestly pause and consider what God would have them do. He will make it plain. Then rising, let them ask for force to persevere; and so, having learned God's will *for them* in the morning of their life, when they reach the eventide they will be able to come to him bringing golden sheaves and ripened fruit.

"LOOK UNTO ME."

The following touching incident took place in far-away, sunny France. The churches in that country are very numerous and thay are always open for private prayer. Whenever you enter a French church you will be sure to find people within saying their prayers. Men, women and little children, on their way home from market, from school, from work, with baskets and bundles, all turn in to the house of prayer and commune with God for a few happy moments.

Many years ago, a French clergyman noticed that a certain poorly dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years. Being much interested in this good man, the clergyman often went into the church after him, and, from a certain position, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands, and turned his eyes to heaven; but there was no motion of the lips.

Later, the clergyman told the man of his having watched him so long a time. "Alfonse," he added, "I never see your lips move at prayer; why is that? Do you not say your prayers?"

"No, father," the man replied, "I say no prayers; *I look at God, and God looks at me.*"

How these beautiful words of the pious French Christian recall, and fill with fullness of life, the words: "Look unto Me and be ye saved," and the prayer of the Psalmist: "Look Thou upon me, and be merciful unto me."

DEATHS.

SISSUNG.—On June 18, 1894, near Steinsburg, Bucks county, Pa., Louisa, child of Michael and Magdalene Sissung, aged 4 months. Interment was made upon the Reformed graveyard on the 20th. Funeral services by A. B. Shelly.

SWARTZ.—On June 16, 1894, near Coopersburg, Lehigh county, Pa., Morris M. Swartz, aged 6 1 yrs., 6 mos. and 24 days. His funeral was held on Wednesday, the 20th. Interment was made at the East Swamp Mennonite church. Funeral services conducted by J. S. Moyer at the house, and by A. B. Shelly at the church. The deceased, while walking on the railroad, was struck by a passing train and was instantly killed.

GUNSAULIS.—On June 16, 1894, near Wadsworth, Ohio, John C. Gunsaulis, aged 35 yrs., 1 mo. and 21 days. Killed instantly by a flash of lightning out in the open air. Interment in Wadsworth cemetery, June 19th. Services conducted by N. C. Hirschy. Remarks on 2 Kings 20: 1.

STAUFFER.—On June 18, 1894, in Milford, Bucks county, Pa., after a lingering illness, Christian C. Stauffer, aged 64 yrs., 7 mos. and 6 days. On the 21st his deceased body was laid to rest upon the Lutheran cemetery. Funeral services were conducted at the house by O. F. Waage, and in the church by A. B. Shelly.

CLEMMER.—On June 21, 1894, near Balley, Pa., John G. Clemmer, aged 83 yrs., 9 mos. and 13 days. Cause of death, natural failing of old age accelerated by an accidental fracture of the thigh bone, which however was healed again at the time of death. Interment on the 25th in the Hereford Union Mennonite cemetery. Services conducted by A. S. Shelly.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of May.

From Zion cong., Elbing, Kan., $42.91; Hillsboro, Kan. cong., $30.00; Cong. of Rev. U. Hege, South Germany, $25.00; Birthday gift of a family at Moundridge, Kan., $1.72; Salem cong., Dalton, O., 9.22; Sewing Circle, in Gretna, Manitoba, $20.00; New Alexanderwohl cong., Kan., $50.00; A sister at Handerson, Neb., $34.00; Cong. at Canton, Ohio, $10.40.

GUSTAV HARDER, Treasurer.

For Home Mission Work.

From East Swamp cong., Pa., $3.13; West Swamp cong., Pa., $15.32; Cong. at Henderson, Neb., $27.50.

DAVID GOERZ, Treasurer.

MINUTES OF THE EDUCATIONAL BOARD OF THE EASTERN DISTRICT CONFERENCE.

The members comprising the Educational Committee, met at the rooms of the Young Peoples' Alliance Library, 2054 North 6th St., Philadelphia, May 25, 1894.

The meeting was called to order and the organization was effected by electing A. S. Shelly, chairman and N. B. Grubb, secretary. After discussing the work assigned the committee, carefully considering its manifold features, the following resolutions were unanimously adopted:

1. Persons desiring to pursue the course of study as directed by Conference under the direction of the committee, with the object of preparing themselves for work in the Church, are requested to accompany their application (which must be in writing) to the committee, with a certificate of standing in their congregation, bearing the signature of their pastor.

2. The committee desires to encourage young persons to take up this course of study, yet would not in any way discourage any one who can from taking a course of training in a regu- school.

3. The annual meeting of the Board shall be held in the early part of the month of July, the date and place to be fixed by the officers. The annual examination shall be held in connection with this meeting.

Adjourned, to meet at the call of the officers.

N. B. GRUBB, Secretary.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. IX. NO. 11. QUAKERTOWN, PA., AUGUST 1894. WHOLE No. 107.

THE LORD IS MY SHEPHERD!

[The exquisite rendering of the Twenty-third Psalm below, was written by the mother of one of the Chicago Training School students, as she lay upon her dying bed.]

The Lord is my Shepherd; no want shall I know;
He leadeth me down where the still waters flow;
And in the green pastures I lie down and rest;
For He is my Saviour, and He knoweth best.

The Lord is my Shepherd, and for His name's sake
He bids me the straight paths of righteousness take;
He leadeth me on; He restoreth my soul;—
Though troubles around me, like billows should roll.

The Lord is my Shepherd; no evil I fear
In the Valley of Death, for my Shepherd is near.
Thy rod and Thy staff—they comfort me now;
Supported by them to Thy bidding I bow.

The Lord is my Shepherd; my table is spread;
Thou anointest with oil and with gladness my head;
My cup runneth over; my enemies see [head;
How much Jesus loves me, He loves even me.

The Lord is my Shepherd, and oh, shall it be
That goodness and mercy shall thus follow me,
And that I shall dwell in the House of the Lord
Forever? Amen. Let His name be adored!

INCREASE BY DIMINUTION.

"He must increase, but I must decrease."—John 3: 30.

Concerning John the Baptist, an eminent writer says: "The first thought which suggests itself is, that a magnificent career is cut short too soon. At the very outset of ripe and experienced manhood, the whole thing ends in failure. John's day of active usefulness is over; at thirty years of age his work is done; and what permanent effect have all his labors left? * * * "Was all indeed failure?" "No, it was sublimest victory." There looms up no citatel or temple, no monument of brass or marble, no church or cathedral however large in dimensions or imposing in appearance, which has so good a foundation, deep, broad, and enduring as the one which John the Baptist was permitted to lay, by the grace of God, for the gospel of his Lord and Master, Jesus Christ.

True, his career like the Master's was seemingly cut short; but it is likewise true that, next his Master, he could most truthfully say: "It is finished." Like Abraham he was simply following divine guidance, faithfully, hopefully, implicitly. Like Samuel anointing David, so John's testimony: "Behold the Lamb of God," was a revelation from God. There was no clandestine understanding between John and Jesus; no prior rehearsal for future enactment between the "Voice" and the "Word." The one remained in the Judean wilderness, the other in Galilee, for thirty years, before they appeared upon the scenes of active life. John was merely the forerunner, the prophesied "voice crying in the wilderness." When the path had been made sufficiently straight, when the "Lamb of God" entered on his ministry, John was contended to decrease. When told that he "to whom thou barest witness, behold the same baptizeth, and all men come to him," John's sublime answer is worthy of all emulation.

John was not a reed. He might have become popular at the time, for surely popular opinion was not pronounced for Christ. But he knew his mission and recognized the Bridegroom, indeed rejoiced greatly because of the Bridegroom's voice; hence his highest "joy therefore is fulfilled." The Baptist was not selling his birthright for a mess of pottage; he sincerely and willingly decreased while Christ increased. He had finished his work. His testimony, "He must increase, but I must decrease," was the watchword of a grand transformation. Legal preaching was passing away, the glad tidings were dawning. John was the glimmering twilight of dawn preceding the infinite day. It was in this splendor that John was fading away, *decreasing*. Not as an evening star sinking into oblivion—lost in night. No, rather as the morning star rising higher and higher though gradually waning, then lost in the dazzling brilliancy of the "Sun" of righteousness. If that be decreasing—then Lord Jesus, let us decrease.

John's decrease was not a failure, no more so than is arithmetic a failure because of the high mathematics; or the school-house by the wayside, because of the colleges and universities. No! The former are eclipsed by the latter, because better, loftier, nobler. So with the Baptist, he is eclipsed by the better, loftier, nobler. It is noteworthy that the Master only outshines him. Christ's own testimony of John must silence dissent from this verdict. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist;" Surely "there is no such word as fail" in these connections. His decrease was humanity before divinity; time before eternity; mortality before immortality; the creature before the creator. Spiritually John was increasing continually, as will any man who can conscientiously say what John said.

Ah! what though Machaerus did hold him; he made the old castle famous, and like crushed flowers which leave their fragrance behind, so John has left to us a hallowed example. What though he was beheaded? the act only set his spirit free.

In the highest sense: "Did John decrease?" No! a thousand times No! His treatment, his imprisonment, his decrease and death, were like a dream preceding the real awakening; the more like a dream, because they say: "Dreams go by contraries."

Of John the Baptist it can be said truly: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—*Sel.*

Our success in all Christian work, as Christian work, is measured by our possession of spiritual power. But we must not depend for our success on our feeling that we have spiritual power. We ought to feel our need of that power, and then trust God to give it to us as we go on in the path of duty he has pointed out as ours.—*Sunday-school Times.*

THE RESPONSIBILITY OF NATIONS.

A nation is a moral being. It has reason, will and conscience. It is capable of rights and obligations. It has a character for good and evil. National faith, national honor, national integrity are phrases in constant use. It has a unity and continuity running through the generations. The Scriptures speak of "ungodly nation," "hypocritical nation," "wicked nation," and "righteous nation," "holy nation," "godly nation." Milton, the English poet and statesman said: "A nation ought to be one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body." Ours is a Christian nation. The Pilgrim Fathers, before landing on Plymouth Rock, drafted a constitution which reads: "In the name of God. Amen. For the glory of God and the maintenance of the Christian faith." All the colonial charters and compacts contained the principle embodied in the ordinance of 1787: "Religion, morality and knowledge are essential to good government. The constitution of the thirteen original States recognized God and forty-two out of forty-four to-day do so.

I. A Christian nation is responsible to God for the use of its great powers. It has the power of life and death. This does not reside in the individual or the mass, yet the state every day exercises it. The only account of this is, power comes from Almighty God. Let us acknowledge the fact in our national Constitution. But the Father hath given all authority and power to the Son. We ought to acknowledge him as our Law-giver and King.

II. A Christian nation is responsible to God for the administration of the moral law. The state is the keeper of both tables of the Decalogue. Blackstone says: "Any law that contravenes the law of God is no law at all."

Outline of an address before a commite of congress by Rev. J. M. Foster.

BIBLE ARITHMETIC.

Addition: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience, and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Pet. 1: 5.

Subtraction: "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, * * desire the sincere milk of the word, that ye may grow thereby."—1 Pet. 2: 1, 2.

Multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—2 Pet. 1: 2. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness"—2 Cor. 9: 10.

Division: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty."—2 Cor. 6: 17, 18.—*Sunday School Visitor.*

CHILD SAVING.

A Series of four Articles, by H. P. Krehbiel.

IV. DEPARTMENTS OF THE WORK.

So far the work of saving and caring for orphan and deserted children has been mainly considered. There remain yet to be considered a number of branches of the great work of child saving probably no less important than the preceding. These are Industrial Schools, Night Schools, Lodging Houses, Summer Charities, Kindergarten, Humane Societies, and Reform Schools. When all destitute children have been taken care of there remains, especially in the larger cities, a far greater number, who are in equal need of being saved, both for their own good and for the good of society in general. This great need was recognized by Chas. Loring Bruce, of New York City. Accordingly he devoted himself to this great work and the result is that in the hands of the Aid Society, New York has twenty-one Industrial Schools, fourteen Night Schools, six Lodging Houses, four Summer Charities, one Dressmaking and Typewriting School, and twenty-three Free Reading Rooms. All these, except the Lodging Houses, are free and attendance is optional. In the industrial schools, which are so located as to be conveniently reached by those most in need of them, different trades and arts are taught to all who come. Besides this those attending are trained to be clean, obedient to authority, industrious and truthful, and are instructed in the elements of an English education. The industrial training consists in teaching carpentry, wood carving, type setting, clay modeling and drawing. In addition nearly all schools have Kindergartens, classes in cooking, sewing and dressmaking, and give a kitchen training. The average daily attendance is 5,100. Evening schools have been established mainly for older girls who are in great need of training. These girls are occupied during the day in factories or shops, and have only the evening free. By this means they are kept from the streets and are brought under the ennobling influence of Christian Women.

The Newsboys' Lodging Houses are open to all youths, a bed costing 6 cents, with a bath thrown in, and a supper for four cents being offered. It is thought best not to offer these accommodations free in order not to encourage pauperism. These lodging houses are used in the course of a year by over 6000 different boys. It is at once, church, intelligence office, and hotel for them. A savings bank is connected with each of these houses, and the little homeless youths find great pleasure in seeing their bank accounts swelling. In these places they are taught economy, good order, cleanliness, and morality, and the powerful influence of religion is brought to bear upon them. The result is that many are won for useful citizenship. Besides the work in the city institutions a most beautiful charity is maintained in the so-called summer charities. This consists in taking children, who in most cases have never been outside of the filth and confusion of the city, for a weeks outing into the country during the heated season of the year. Before taking them on the trip they are thoroughly cleansed and put into neat clean clothing, that they may have the full benefit of the pure air and sunshine of the country. They come with pale pinched faces; a week's pure air, fresh milk, good fare and play in the fields makes a different company of them. The sick are restored to health, the sad are cheered, the thin and hungry are stout and strong with good food.

The work here described is in the essential features carried on in most of the large cities of our land. And it is felt that a great amount of good is accomplished thereby. For example through the efforts and wholesome influence of the Girls Industrial School of New York it has been accomplished that almost no vagrant girls are found on the streets of that city. The industrial schools have trained and given aid to over 100,000 children of the very poor. In the Boys' and Girls' Lodging Houses about 200,000 homeless and vagrant boys and girls have found shelter, instruction, and kindly advice.

There is another branch of child saving to which little attention was paid until very recent years. It is that of giving protection to ill-treated children. It is the Humane Societies which endeavor to secure this for the weak and defenseless children. It would seem that no human being could become so depraved as to need being restrained from cruelly treating a helpless child, especially his own. But alas, to many cases of cruelty teach the sad necessity. Here one case may be cited which came into the hands of the Illinois Humane Society. It is that of Max Gilman, an eleven-year-old boy who was beaten to death by his step-father in February, 1888. The boy's mother died in June, 1887, and from that time the brutal parent beat and starved the unhappy boy. A witness heard sounds of a whipping and plaintive cries of "Papa" at eleven o'clock at night, and then a heavy fall on the floor. At seven in the morning the beating was renewed, and then, with a refinement of hypocrisy, the wretch bade the boy to "get his bible and read the commandments." In the afternoon he was dead. The county physician, who made the post mortum examination, found the body covered with new scars from knee to neck. The back, legs, and arms were one mass of bruises. Thirty-six were made with the buckle of a strap. All the internal organs were healthy. Such acts fill us with horror and are enough to stir everything that is noble in man to come to the relief of such unfortunate beings. Laws should be made much more stringent and Humane Societies should be more plentiful and active to the end that all this senseless and heartless flogging, so often brutally administered by enraged parents upon their helpless and frequently innocent children, may be entirely abolished. Since public whipping has been abolished adults are equally good if not better citizens than while this barbarous practice was in vogue. And children likewise will grow into strong moral character if they are brought up under the proper moral influences and will not require the rod.

The last department of the work of child-saving to be touched is that of Reform Schools. Into these are placed all such children who are convicted of an offence and are found to have formed such a character as will require more stern measures to reclaim them for honorable citizenship. These institutions are almost invariably controlled by the state. Formerly the custom was to deal with these young convicts the same as with adult offenders. They were kept in a prison-like building and the discipline and treatment was such as only to confirm the criminal acquisitions of the youths. But now great effort is made to discard both in the discipline and the arrangement of the houses the aspect of a prison. While at the same time the inmates are treated as responsible moral agents and in consequence they may be trusted to a great amount of freedom. And further, the school is not only a place of detention, but it is made a real educational institution. This proves the most effective means of directing the minds of these youths into the proper channels. In addition, various industries and trades are taught so that they may have a means of making an honest livelihood. By this method it is found that a great number can be reclaimed for society, while those who prove incorrigible are detained and thus society is protected from depredations through them.

This hasty review affords but a glance at this most noble and at the same most hopeful and cheering work among all the branches of charity or philanthropy. But it is hoped that enough has been said to show the methode and departments of the work and to emphasize the importance and to give somewhat of an idea of its extent. The work is not yet sufficiently general nor are the systems yet satisfactorily perfected. Through the proper education and elevation of the young among the lower classes, pauperism, vice and crime, can be greatly reduced. With the influences of religion bearing upon them at the same time, their hearts may be won for Christ and thus will they be permanently gained for this world and the next. Here is a great field not yet fully occupied, where all Christians should unite and give their means and influence that not a single child need grow up in want and neglect.

HOUSEHOLD RELIGION.

Surely this is the only kind worth mentioning; that is, the religion which is not felt in the household from day to day, the religion which confines itself to the church and to Sunday, or to a certain round of outward observances, must be spurious. It certainly will not pass muster as genuine Christianity.

The sort of piety on which Christ puts his stamp studies the comfort of all around. It is full of sympathy, brotherly kindness, and friendly aid. It is considerate for others' feelings, and scrupulous about others' rights. It carries a cheerful countenance, speaks pleasant words, and abounds in little deeds of love. It does not forget that happiness is made up mainly of trifles, being not a single magnificent gem, but a mosaic composed of a thousand pieces; and it resolves to enroll itself in the number of happiness-makers, burden-bearers, who scatter flowers, diffuse sunshine, and take all possible pains to give pleasure.

Of what vital importance it is to every household that it be a shrine of this religion! How otherwise can the children grow up good? Of what use is right instruction by the preacher one day in the week if it be offset by bad example at home six days? What avails a formal lecture from the parent now and then if it be not emphasized by a consistent life?

Blessed are the children of true Christian parents, day by day drinking in wholesome spiritual food and strengthening moral nutriment. Blessed are the parents of Christian children, sending forth into the future prolonged influences for good, permanently represented on the earth by intelligence and virtue long years after they themselves have passed away. How miserable the estate of those whose names must go down to posterity linked with creatures of wretchedness, vice and crime! Too late for repentance do such behold the legitimate outcome of the absence of household religion.—*Sel.*

SECRECY AND SIN.

The shield of sin is secrecy. Wrong seeks concealment. The doers of mischief preface or conclude their work with "Don't you tell." From the mischievous boys who plot their raids on orchards and melon patches to the stock speculators who engineer their "corners" and swindle the unwary, the religious demagogues who control and mismanage the trusts committed to them, the low politicians who plot in caucuses or defeat honest elections by villainous counting-out, the organized banditti which fill ill governed countries with terror, or the bands of pirates who redden the seas with blood,—the bond of secrecy is the seal and protection under which mischief and villainy is concocted and concealed.

We are to distinguish between that which is *private*, and that which is *secret*. There are private affairs in which the world at large has no interest. Personal affairs, which concern our own business transactions or domestic interests, are properly considered as private matters. They are not secret, but they are things in which others have ordinarily no concern. The *privacies* of business or of home require no especial guardainship, each sensible person usually having wit enough to hold his tongue, and each well-bred person knowing enough not to meddle with other people's business; but when there are family *secrets* and business *secrets* there are frequently wrongs, and sins, and sorrows, and skeletons which must be concealed.

But in the world at large systems of organized secrecy are presumably wrong. There can be nothing *private* in a matter which is known to hundreds of thousands of people. It can by no possibility be a matter of personal interest if it requires such *wide* concealment. It would therefore seem to be a *secret*, a conspiracy, a wrong. Thus rebellions, insurrections, murders and various plots of villainy frequently become widespread under the cloak of secrecy.

There are various secret combinations which obtain great currency, and are held in high repute. They have, as in the ancient heathen mysteries, their exoteric and esoteric instructions; that is, their outside and their inside teachings. Outside there is profession, pretension, pomp, fuss and feathers. Inside there are oaths, pledges, obligations, curses, penalties and threats, coupled with grotesque performances, blasphemous adjurations, and absurd and degrading ceremonies. What can be the object of all these performances, veiled under an impenetrable cloud of secrecy?

We have known persons who have shut themselves up to study and work, and at the close of their seclusion have come forth with some grand discovery, some new invention, something which has wrought a mechanical, financial or social revolution in the world; and we have recognized the propriety and wisdom of the seclusion which bore such fruit as that; but here are men who year after year have met in secret and performed their mysterious rites, and have parted, and *what good have they done?* What discoveries have they made? What inventions have they produced? What have they to show as the result of all their secret plotting and endeavoring? Have they discovered anything which the world did not know before? Have they produced any thing which the world did not possess before? Have they done anything which was worth doing, which had not been done before, and done a thousand times? Is their work a work of charity? Charity needs no secrecy. Is it the inculcation of principles of wisdom and knowledge? There is no need of oaths and obligations in such a case, for every one who receives wisdom and knowledge is bound by the strictest obligations to convey the same to those around him. Have they succeeded in making men better fathers and brothers, better citizens and better Christians than can be produced by any other means? In a word, there is no necessity for such concealments and obligations unless it be *necessity caused by sin.*

Our Saviour, when he came into this world, taught in public and in *private*, but not in *secret*. He taught the multitudes in public, by parables and simple illustrations. He taught his disciples in private, opening and expounding all things to them in answer to their questions. But he said to them, "What I tell you in darkness, that speak ye in light, and what ye hear in the ear that publish ye upon the housetops."—Matt. 10: 27. He commanded them to proclaim wherever they went the things concerning which he had given them instruction privately; and when he was interrogated concerning his doctrine, he fell back on no obligation of secrecy to justify his refusal to answer the questions which were propounded, but he distinctly said: "I speak openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and *in secret have I said nothing*. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said."—John 18: 20, 21. His teaching was open; all interested were welcome to hear the words which he spake. There was nothing there to be concealed. It is also declared that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. 12: 14); that not only the secrets of men's *lives*, but also "the counsels of the *hearts* shall be made manifect" (1 Cor. 4: 5) in the great revealing day.

The Church of Christ is doing her work in the world. There are no obligations of secrecy, no concealments, no darkened rooms nor guarded doors to hide the work she does. She feeds the hungry, she clothes the naked, she ministers to the sick, she lifts up the bowed down, she instructs the erring, she guides the perplexed, she warns the unruly, she comforts the mourner, she founds hospitals and colleges and academies and schools, she promotes reforms, she testifies against evils, she produces and disseminates wholesome literature, she scatters light and truth on every hand. Her work is open, and it shows for itself what she has done and why she does it. As compared with this, what have votaries of secretism to exhibit? Gaudy paraphernalia, pompous processions, medieval uniforms, magnificent buildings from which the public are rigorously excluded, midnight conclaves, secret grips, mysterious passwords, and a jumble of philanthropy, piety and profanity, all of which is guarded by oaths and obligations and penalties so shocking and absurd that their revelation invariably puts their votaries in a rage; and this is all. Or, if there is anything more than this, it is craft and guile, the plotting of secret mischief and the wielding of power by irresponsible despots, for objects which cannot bear the light of day.

Let Christian men maintain their integrity and independence; let them stand for God though they stand alone. If worldlings will be bound together like tares "in bundles to be burned," let Christians spurn the unholy associations and stand separate from sin, waiting for the great day of the Lord.—*The Christian.*

A CHINESE MEMORIAL ON OPIUM.

(TRANSLATED FROM CHINESE.)

RANGOON, the 14th December, 1893.

To her Majesty's Commission on Opium now visited Burma:

The humble Memorial of the undersigned Chinese inhabitants of Rangoon respectfully sheweth as follows:

That it is a fact that amongst the Chinese opium is considered as a poison of very subtle power, which plays sad havoc among its consumers. The use of opium brings countless miseries upon men. One given to opium, however rich he may be at first, is sure to become very poor afterwards through using the drug. If a poor man falls into the use of opium his ruination commences immediately; he becomes a complete wreck of humanity, emaciated in form and corrupted in morals. When an opium-smoker has got no means to satisfy his craving for the infernal drug, he generally takes to thieving. The use of opium envelops the smoker in rapturous dreams of false sensual pleasures. An exceptionally robust man, using opium at first, may not lose his physical strength so much for awhile, but his moral character at once changes for the worse; and depending upon his physical strength, he commits dacoity; in fact, he becomes a bully and blusterer of the quarter of the town he locates, and generally lives upon what he gains by extortion, intimidation, levying blackmail, etc. Opium consumers are apt to neglect their duties towards parents and towards children. They disregard their usual work and business. Their minds are set upon having a dose or a pull of opium every now and then. It is unnecessary for us, we think, to point out in further details the disastrous effects of the use of opium upon men at large. The ruination opium has brought upon all people is sufficiently manifest. Almost every one of the Chinese people is cognizant of the fact that opium has an injurious effect upon those who use it. It is not only the Chinese who are affected by the baneful influence of the indulgence in opium, but other nations who use opium must suffer also. Should the benign Government prohibit the use of opium, the opium consumers would be able to cut of their bad practice easily enough. They will regain health and become prosperous. Opium being obtainable with facility, and opium consumers having that strong temptation in their way, cannot give up using opium, although they may try their utmost to stop the bad habits they have contracted, by all kinds of means. We are very glad to know that the Royal Commission are on a visit to Burma, and are making inquiries about opium. We shall be very thankful if opium is entirely suppressed. When there is no opium to be had, mankind will live in prosperity and peace, free from certain maladies peculiar to the use of opium. We humbly beg to lay the above facts before your honors.

Tan Chean Yean.	Chip Lee and Co.
Khoo Swee Hean.	Sin Soon Lye and Co.
Chin Moh and Co.	Joo Seng and Co.
Joo Moh and Co.	Wee Cheong Geok.
KanPwanChoon and Co.	Tan Chin Lwee.

And 95 other Chinese signatures.

A miserly man, who insisted that he was a proportionate giver, explained later that he gave *in proportion to the amount of religion he possessed.* Such proportionate givers are found all over christendom.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, onbscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Sonderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., AUGUST, 1894.

A Christian Endeavor Society has been organized in the congregation at Berne, Ind., and already numbers over ninety members. Their constitution, a copy of which in neat pamphlet form has been sent the editor, is a skillful adaption of the Model C. E. constitution to the local ideas and circumstances. This is in perfect accord with the spirit of C. E. which makes the society not a cast-iron form but perfectly flexible as to methods and adaptable to the various circumstances and needs of earnest consecrated Christian workers everywhere.

In this number Bro. Krehbiel's series of articles on Child Saving is completed. The Macedonian cry surely could not come with more force than when it is pressed from the lips of suffering childhood, tender little hands and voices being raised for help to those who can rescue them. The great need of work for the salvation of the children and youth of our land as portrayed in these articles should certainly arouse our sympathy, bring us to a sense of our duty, and impel us to ask ourselves seriously the question,—What can *we* do. Here is a sphere of labor for the Master in which the Mennonites of this country have done next to nothing. To the credit of our church be it said that great stress has always been laid on the proper bringing up of our own children so that an uncared-for orphan or neglected child of Mennonite parents is a great rarity. But while this is commendable, to stop here and turn a deaf ear to the piteous cries of other children who are not of our blood would be selfish indeed. Christ longs to have the "lambs" cared for, the children brought to Him, and the church is to do it. Let us not rest on laurels won in any other line while we neglect our part in this work.

The 13th and 14th of this month are the days appointed for our Annual S. S. convention in the Eastern Pennsylvania district, to be held in the Flatland church near Quakertown. We trust all our readers within reaching distance (the measure of this must be decided by each one for himself) are making their calculations and arrangements with a view to attending this convention. The committee has arranged an excellent program (see July number). Reasoning from past conventions we think we have good ground for the hope that the persons to whom the different parts have been assigned will make every effort to be on hand prepared to fulfil their respective parts and that the attendance will be large, so as to add the enthusiasm of numbers to the strength of the program. Moreover every S. S. worker in attendance may consider himself or herself on the program since general participation in the discussions is not only allowed but earnestly desired.

PROMOTE PEACE NOT WAR.

One of the most hopeful signs of the times is the increase throughout the civilized world of the sentiment in opposition to war and in favor of a peaceful settlement of difficulties between individuals and nations. War and violence are opposed to the spirit of Christ. Whether the millennial kingdom of Christ will come suddenly by one great and sweeping overthrow of Satan and his power, as some think, or gradually by successive victories of the good over the evil till the latter shall be dispelled from the earth, as others think, this is certain, when that kingdom is come the works and workers of iniquity will not be there, and, as one of these, war with its barbarous cruelties will be known no more. Therefore to promote Christ's Kingdom now and to prepare for the full and glorious coming of the Prince of Peace the spirit of peace should be fostered and everything that tends to cultivate a warlike spirit should be discouraged. It is for this reason that good people every where should deprecate and discourage such a movement as is just now rapidly spreading in our country, the organizing of the boys of our land into what are called Boys' Brigades for the purpose of drilling them in military tactics. This is a most unfortunate movement, the more so as it is advocated and promoted by many professing Christians. The ultimate aggregate effect of such a cultivation of the military spirit among the youth of the land can not but be detrimental to the best interests of these youths and of humanity. Rev. H. H. Hinman of Oberlin, O., commenting on this movement writes:

"Such a system of instruction is to be deprecated because we greatly desire that we may never "have another war in the future." Nothing is better established than the fact that the cultivation of the arts of war tends to the development of a military spirit, which is almost sure to find occasion for its exercise. Had there been more of Christianity and less of military enthusiasm, Great Britain and her American colonies would have solved their differences without seven years of bloodshed, suffering and demoralization. Surely the wars of 1812–14 and of 1846–48, to say nothing of our disgraceful Seminole war, would have been avoided if there had been more of justice, patience and humanity and less knowledge of and glory in the military art.

"It may not be generally known that in those parts of the South in which the slave population was greatest, there had been for some years a system of military drill which included nearly all the white men of military age. It was known as the "patrol" system. But for this preparation the seccession would have never been undertaken, and armed warfare against the general government would not have been the result. Slavery and militarism were morally identical and went hand in hand. It was the military skill and preparation that brought on that terrible conflict between France and Germany in 1870–71, and the vast armies of Europe are not only the perpetual menace of her peace, but the intolerable burden of her people.

If we are ever to reach that period when men 'shall beat their swords into plowshares and their spears into pruning hooks, when nation shall not lift up sword against nation, neither learn war any more,' it will be after we cease to teach our young men the arts of war, and have ourselves more of the spirit of Him who taught us to love our enemies and to do good unto them that hate us."

NOTES FROM VARIOUS POINTS.

On Wednesday, the 1st of August, the First Mennonite S. S. of Philadelphia, takes an excursion trip to Atlantic City.

A vacation of two months (July and August) has been taken in the meetings in Allentown. Beginning with the first Sunday in September they will be continued again regularly.

The brethren in Langnau, Switzerland, are preparing to do home mission work among the scattered Mennonite families in France and in the districts of Alsace and Loraine. Their Home Missionary, Bro. Schmutz, is at work acquiring the language necessary for this work.

Dr. S. S. Haury, who has been a practicing physician at Moundridge, Kan., has removed to the city of Newton. Bro. Haury continues to take great interest in the work of our church. He is secretary of the Mennonite Orphan society and has kindly written an article on thi swork for our almanac.

At Kirk, Col., where a Mennonite settlement was formed by emigrants from Kansas, there exists great material want on account of the crop failures for several years. Many of the families have already returned to Kansas and others contemplate to do likewise if they can raise the means necessary for the return journey. Bro. Peter Goerz, of Inman, Kan., recently made a visit among the people there in the name of the Home Mission committee of the Western conference.

In the Bethel congregation, Mountain Lake, Minn., they have recently enjoyed times of refreshing from the Lord. The Spirit accompanied the word with converting power and souls were saved through faith in the Lord Jesus. A series of meetings were held in which Bro. Chr. Kauffman of Childstown, S. Dak., and Bro. J. B. Bær labored with the local ministers H. H. Regier and J. J. Balzer. Thirty-one persons were baptized and received into church. "There is joy in the presence of the angels of God over one sinner that repenteth."

A very successful mission festival was recently held in the Ebenburg congregation near Gretna, Manitoba. The following ministers took part in the services: John Funk, Bro. Hoeppner, Bro. Sawatzki, H. H. Ewert, N. F. Toews, and J. J. Balzer. The last named was at the time visiting there at the instance of the General Conference Home Mission committee. In the column of contributions on the last page it may be seen that the people not only talked and heard but also gave of that with which the Lord had blessed them. "God loveth a cheerful giver." On the 18 of July a S. S. Convention was held in the same church.

Bro. J. B. Baer had to cut his last evangelistic visit, in some of the western states, short on account of sickness. Leaving Donnellson, Iowa, in the middle of a series of meetings, he had barely sufficient strength left for the journey home, where he arrived completely broken down in health. The continued strain of the work which has been pressing in upon him from all sides, has been too much for him. The Lord is blessing the rest and medical attention and he is slowly regaining strength. Let us hope and pray that in an extended period of rest, which he must be allowed to have this time, he may under God's blessing be fully restored to health and thus spared for the work in which the Lord has so wonderfully blessed him in the past.

FROM CANTON, OHIO.

It may interest the readers of the MENNONITE to know what we are doing here in the way of advancing Christ's Kingdom. We have regular services every third Sunday. Sunday-school was opened April 22d. By reason of the great distance of many of our people from the church, we have Sunday-school only on those Sundays when we have our regular church services. On May 20th we had our regular communion service, in which many participated.

Yesterday our joy was multiplied when we met unexpectedly our friend and brother John Augsburger from Trenton, Ohio, who came from the C. E. convention at Cleveland, the day before. It was a source of much pleasure to hear him again in our midst. This our joy was made full when Bro. H. J. Krehbiel, also from Trenton, came from Cleveland this morning and preached for us in the forenoon and in the evening. We are always glad for such visits. To-morrow morning the pastor and visitors will leave for Wadsworth. CORRESPONDENT.

July 16, 1894.

FROM WADSWORTH, OHIO.

We are glad to report progress in our Y. P. S. C. E. On July 1st our society was organized and the following officers were elected: Pres., N. C. Hirschy; Vice Pres., Augusta Hunsberger; Rec. Sec., Nora Kreider; Cor. Sec., Jennie Pennepacker; Treas., Fred B. Yoder. We hold our meetings at present every other Sunday. This is a new field of usefulness for us and we hope to reap great gain, both for ourselves and for others. The president and treasurer of our society were present at the great convention in Cleveland.

Revs. H. J. Krehbiel and John Augsburger from Trenton, Ohio, who attended the convention at Cleveland, paid us a visit on Tuesday and Wednesday of this week. Bro. Krehbiel served us with the word on Tuesday and Wednesday evening, speaking on Ps. 91: 3, and Rom. 2: 4, in English, while Bro. Augsburger spoke briefly in German on James 1: 22–24. These were showers of blessings for us, such as we desire often to be repeated. This morning the brethren returned to their homes. We wish them God's speed. CORRESPONDENT.

July 19, 1894.

REPORT OF THE MENNONITE RALLY AT THE CLEVELAND C. E. CONVENTION.

For the first time in the history of the great C. E. movement the representatives of our denomination held a separate meeting at the national convention. It was a very encouraging meeting. It was held in Society Hall of the Y. M. C. A. building, on corner of Prospect and Erie streets. The hall was well furnished, itself a pleasant, cheerful, comfortable place. The song books and Bibles usually used there were for free use to us. How different was our reception from that of our forefathers!

Rev. N. B. Grubb, the chairman of our meeting, opened with devotional services at the appointed time, Thursday afternoon, July 12th. The following societies were represented by delegates: Summerfield, Ill.; Philadelphia, Pa.; Trenton, O.; Wadsworth, Oo.; and Mt. Zion Society, Sterling, O. Moundridge, Kan., and St. Louis, Mo., were represented by letter. The following and several others were present at the Rally: Philadelphia, N. B. Grubb, Silas M. Grubb and Eugene G. Moyer; Cleveland, Selma G. Krehbiel; Trenton, H. J. Krehbiel and John Augsburger; Bethel College, Newton, Kans., B. F. Welty; Oval City, Stark Co., O., Mary Graber and Emma Graber; Wadsworth, O., Mrs. J. O. Kreider and N. C. Hirschy; Berlin, Ont., Sylvia M. Bingeman; St. Jacobs, Ont., Jacob B. Smith; Summerfield, Ill., Hillegonda C. van der Smissen; Sterling, O., S. P. Zook, Lina Zook, Amanda C. Tobias and Lillie Fetzer.

Cordial greeting was a characterictic feature of the rally. We all felt as though we had long been acquainted. Everybody met everybody. It was to us a very enjoyable part of the convention.

"The fellowship of kindred minds
Is like to that above."

Much was said by the different delegates about the need of C. E. work among our own people. Many encouraging words were spoken concerning work already done. N. B. Grubb said C. E. makes us loyal to our own church. H. J. Krehbiel spoke of the worthiness of our own church and the need of active young Christian workers. B. F. Welty spoke about the C. E. work at Moundridge, Kans., and of the prospects of a society at Bethel College. Sadly touching were the reports given by different ones that in many places our young people are lost for our church and many are lost for Christ's Kingdom, because of the lack of activity on the part of our people. C. E. societies might in such places prove helpful. A spirit of active interest for our branch of Christ's Kingdom manifested itself throughout the entire rally.

N B. Grubb gave a report of our meeting in Sængerfest Hall on Saturday morning.

We trust that this beginning of Mennonite C. E. meetings may be followed by similar gatherings, increasing in numbers and interest, as the years pass by, so that present anticipations may even exceed by the glorious outcome of our work. N. C. HIRSCHY.

EGYPT AND THE BIBLE.

Scattered up and down through the five or six hundred miles of the valley of the Nile there are to-day more temples, tombs, monuments and massive sculpture than can be found in the whole world beside, and this after Egypt has been plundered by seven successive sets of conquerors, and after her obelisks and statues have gone to all the great capitals and museums of the world. The grandest temples ever erected, the most gigantic sculptures ever formed are in Egypt; and in some way, and at some time, from a condition of power, prosperity and culture, Egypt has fallen, until to-day, though the most densely populated country on earth, it is "the basest of kingdoms;" and though in past ages their temple walls were covered with the sculptured records of long dynasties of kings and princes, yet for more than two thousand years Egypt has not had a native ruler; and the prediction, "There shall be no more prince of the land of Egypt," is literally fulfilled. Speaking of the confirmation afforded Scripture history by Egyptian monuments, H. L. Hastings, the Boston Christian Evidence lecturer, recently said: "On the walls of the temple, at Shishak, may be seen to-day the sculptured Jewish profiles of the captives which Shishak took, and the names of the Jewish cities he captured, when he came up against Jerusalem in the fifth year of king Rehoboam (1 Kings xiv: 25, 26.) The spade of the explorer has turned up Pharaoh's treasure city, Pithon, and the very bricks the Israelites made and laid; and out of the rock-hewn sepulchres of Thebes have been brought the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses." J. R. ELMER.

—*Christian Cynosure.*

GENERAL CHURCH INTELLIGENCE.

On May 26th Jonas M. Krieder was chosen and ordained as a minister in the Mennonite church near Wadsworth, O.

At a Sunday-school Conference held in the C. Eby Mennonite church, Berlin, Ontario, the following topics were discussed: "How to Create Life and Promote Interest in the Sabbath-school," "Duties and Responsibilities of the Superintendent to the Sunday-school," "Hints on Infant Teaching," "Sunday-school Missions," "Benefits of our Annual Sabbath-school Conference," and "The Social Life of Our People."

At a Conference held in the Mennonite church (American or Old School) near Freeport, Ill., the following questions were presented, and the following answers were given: "When a brother is ordained would it be advisable to take all brethren voted for into the lot regardless of age and other considerations?" Answer: "Resolved, That in ordaining a minister, other things being equal, a young man should have the preference, the Bishop to determine the qualifications of the candidate." "Have members of our faith any right to join or take part in the Christian Endeavor Society or any other like society?" Answer: "Whereas the object of the Christian Endeavor Society is to unite into one body or organization the young people of all denominations, creeds and doctrines, to labor unitedly for the extension of Christ's kingdom, and whereas many adherents to so-called Christian denominations deny the power of the Christian religion by conforming to the world in its vanities, customs and practices, therefore be it resolved, that to maintain the purity of the church, and to keep the church unspotted from the world and our members in the order of the Word, they shall be restricted from uniting with any such organization. But we would insist upon having Bible Readings and Song Services conducted in our congregations for the upbuilding of our young people."

The Society of Friends has published a new edition of its Book of Discipline. In it the granting of licenses to sell intoxicants is declared to be contrary to the best interests of the Society, and the members of the Society are advised to abstain from the use of tobacco, intoxicants and opiates.

At the Presbyterian General Assembly, held at Saratoga, New York, the action of the Ohio Assembly in expelling Dr. Smith for heretical teachings was sustained. By this action of the General Assembly Dr. Smith is forbiddem to officiate as a Presbyterian minister. A not insignificant minority in the church, however, are siding with Dr. Smith, and his case, in connection with the case of Dr. Briggs, of the Union Theological Seminary at New York, has become the cause of a threatening church agitation.

Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost only of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

Some months ago the Presbyterian Board, South, issued a call to the children for $10,000 that a boat might be put upon the Upper Congo for missionary uses. And now the pleasant intelligence is communicated that the amount is secured and the steamer will be ordered built.

MISSION DEPARTMENT.

EXTRACTS FROM OUR MISSIONARIES.

Missionary R. Petter, in his first quarterly report for the present year, gives a condensed account of the construction of the Cheyenne language, and of the difficulties with which they meet in making themselves acquainted with it. He also speaks of the progress they have made in the study of it. He says, the language is devoid of many forms of expression which to us seem to be indispensible. This however is not an absolute deficiency in the language. The Cheyenne is able to express all our ideas, yet in a manner quite different from ours. He uses entirely different forms of expression, without thereby changing the ideas in the least. This he does by means of apt turnings which are similar to the latin *conjugatio perephrastica*. Every verb becomes the subject of an almost innumerable number of paraphrases. Besides these there are many prefixes and suffixes of syllables, nouns, adjectives and adverbs. After the verb "to give," for example, has passed through all its different forms and variations it has become the subject of no less than 7280 different expressions. Every other verb has equally as many, and some even more, different variations. Even the different numbers, and the words expressing relationship, are subject to a great many changes and variations. Every number is conjugated similar to a verb and is susceptible of over 300 different forms. From the numbers one to ten the Cheyennes are capable of forming 3000 different expressions. The name of every relative, as father, mother, child, brother etc. may assume 2360 different forms. And as the Cheyennes have 23 in all such names, these give the almost incredible number of 54,280 different forms of expression. After having acquired the first 2360 of these the others are more easily learned. But the greatest difficulty lies in selecting the right form of expression while speaking to the Indians. By exercising the greatest care and diligence we are yet apt to become so abstruse in our expressions as not to be understood. Sometimes the same word has entirely different meanings. Then again entirely different words convey almost the same or very similar ideas. For example, the word *zexisz* may mean, "one having a father," or "as he said." In either case the word is both written and pronounced alike. *Nioh*e means, my father; *hehan*, our father; *hehewo*, their father; *nahehenos*, he is my father; *nahehetoo*, I am a father; *zehehetonetto*, I being a father; *nehehetowa*, I am his father; *zehehestowsz*, as a father; *nahehe*, I have a father; *nahehenoonettowa*, I am acting the part of a father for him; *nahnxehetonhao*, if I had a father; *nonoxehetto*, I would have a father, etc.

The Indians as a rule are patient and courteous. They wait patiently until they have caught our ideas, although we have frequently to repeat what we say over and over to them before they are able to understand us. Although our expressions may be ever so ludicrous yet they never move a muscle in laughter over our awkwardness. Expressions as "You cannot speak Cheyenne" or, "You speak Cheyenne poorly" they will never make. On the contrary they try to encourage us by giving us all possible assistance. They know from experience how difficult it is to speak a strange language fluently. In this respect they show more good common sense than some civilized and educated white people.

We continued our visits in the camps and the surrounding villages as much as the weather permitted us to do so. On Sundays we had meetings in our old tenthouse in the camp, at which the Word of God was preached to the Indians. The house was always well filled, even at times when the weather was quite unfavorable. In conducting these our meetings I was assisted by Harvey Whiteshield, who has an earnest desire for the salvation of his people, who speaks Cheyenne much better than I do, and who came every Sunday and interpreted for me. Besides this he himself is instructing his people from the Word of God.

The necessity of having a place where the young Indians can be gathered during the long winter evenings and in which Sunday services may be held has become apparent. Many of the Indian dances are nothing more nor less than social gatherings called forth by the desire of being together and of spending their time in talking, singing etc. Could not their time be spent in a more profitable way by arranging meetings for them, and would not the dance spirit be materially weakened by inviting them to these meetings? These and similar questions have been agitating our minds for some time. We have spoken about the matter to a number of our young Indians. All were unanimously in favor of having such a place of meeting erected. Some of the more earnest ones said, that they for the last two years had planned the erection of a meeting house, but were prevented from doing so on account of the want of the necessary amount of money. Harvey Whiteshield offered to give the place on which to erect a building; others offered to haul the necessary material free of charge, if only the money for purchasing the material were provided. We promised them to consider the matter, and if our mission friends would furnish us the necessary amount of money we would accept that as a testimony from God that He wants us to build a meeting house for them.

R. & M. PETTER,

Cantonement, Okla. Ter., April 4, 1894.

Missionary M. M. Horsch writes as follows: "In my last report I gave a brief illustration of my work in general, to the close of the year 1893. The beginning of 1894 brought very little change. As before I continued the study of the Cheyenne language and visited the Indians in their camps. I had constant opportunity to observe that the longer one is with the Indians and the better he gets acquainted with them the more attached they become to him.

"As the Missionboard knows, Brother Petter has been and is still holding meetings in his tent for the Cheyennes. It appeared that the surrounding Arapahoes felt themselves slided because no one was appointed to preach the Word of God to them also. We had a conference in regard to the matter at Cantonment and I felt it my duty to offer the Arapahoes someting in this direction. I, in company with John Williams, a young Arapahoe, consequently drove to the Arapahoe camp, spoke with them and told them of my willingness to-arrange several meetings for them. We appointed a certain Sunday and invited them to come to the station when the Word of God would be preached to them. At the appointed time a goodly nnmber assembled, but on account of the serious illness of my wife, I could not keep my promise and be with them. Brother Weiss however kindly consented to take my place. Brother J. S. Krehbiel was also present and spoke to them. The people went away satisfied. The plan was to have more such meetings with them, in so far that it did not interfere with my work among the Cheyennes. I could not carry out this plan. Brother Weiss however had several more meetings with them. *

"The Cheyennes at Cantonment, whom we learned to love, showed much kindness and affection toward us. This was especially the case during the sickness of my wife. From time to time the Indian women would come quietly to the door of the sick room and desire to see the sick woman. They showed their sympathy in different ways. When I would not permit them to enter the sick chamber on account of the weakness of my wife, they would not go away without inquiring how she was, and only after I had told them they would go away satisfied. It won our hearts for this poor people, when we saw with what feeling of affection some of them took leave of us when they were told that we had to leave them. All would have preferred to have us remain with them. But we had to explain to them that this could not be so. Not only in Cantonment, but throughout the surrounding country they are all well provided for through Bro. Petter.

"The Indians are reported to be an ungrateful people. Our experience with them at Cantonment has taught us that there is gratitude amongst them, when they see that they are treated with sincerity. We feel ourselves richly rewarded for all our endeavors at Cantonment. Yea, we are not worthy of all the mercy and faithfulness which the Lord has shown unto us, his weak children, while there.

"After I had brought my things in order, I went to see what kind of a field we had here at Darlington. I soon observed that I had not to do with our beloved Cheyennes at Cantonment. The confidence of the people here must first be awakened. This is no easy matter here where the Indians are constantly brought in contact with the evil influences of white settlers. I had the pleasure however to find several old people with whom I could enter into earnest conversation, and to whom I read portions of the Word of God in their own language. One thing is clear to me, by the help of God and with an earnest will we can spend our time here at Darlington in a profitable and useful manner in the service of the Lord. One principal part of my work consists in translating different verses and chapters from the Bible. The people are desirous to have the Word of God read to them, and we trust that the word which they hear will, according to Heb. 4: 12, not be ineffectual with them."

Darlington, Okla., April 6, 1894.

* Provisions have been made by the Missionboard to have regular services for and with the Arapahoes in and around Cantonment.

SEC. MISSION BOARD.

The American Missionary Association has a school for colored people in McIntosh, Georgia, where the pupils are allowed to pay their tuition in eggs, rice, fish, fruit and vegetables. The teacher says: "One morning, after devotional exercises, one of the girls came from her schoolroom, and pulling out a live chicken from under her shawl, asked, 'Professor, do you take chickens for tuition?' Again and again a little fellow has come to me, bringing a little collection of one and two-cent pieces, asking if that would be enough for his tuition." Some of the children cheerfully walk eight miles to school and back again every day.

SUNDAY SCHOOL.

PERSONAL REFLECTIONS.

Jesus was baptized with water that I should too accept the same ceremony. Following this public profession of Christ, Satan comes repeatedly with his temptations, but these only serve to draw me closer to, and make me more sincere in, following, and pointing out, my Savior to others.

PRACTICAL LESSON POINTS.

By A. M. P.

Lesson 6.—August 5th.

The Baptism of Jesus.—Mark 1: 1–11.

Mark, in his Gospel passes over the life of Christ more rapidly than any of the other writers. He is terse and to the point. The public life of Jesus begins with his baptism by John. Here he was publicly pointed out, by the forerunner; by the visible manifestation of the Holy Ghost, and by the witness of the Father's voice, as the one that should come. Our life for Him should begin in a similar way; we must be united with him in an outward and an inward baptism. With an inward witness and an outward testimony of our sonship. John's work was preparatory; preparing and turning the hearts of the people more desiringly toward the Messiah which should come. The gist of his preaching was repentance; the people were made to feel their sins and were directed to the coming sin-bearer. The baptism and preaching of John also directed to the superior baptism which Jesus would confer on his own,—the baptism of the Holy Ghost. This blessing every child of God can enjoy in a greater or less measure. We should desire nothing more, and be content with nothing less. The Spirit is visibly represented here as a dove, a figure of love and gentleness.

Lesson 7.—August 12th.

Temptation of Jesus.—Matt. 4: 1–11.

We are sometimes led to think that only we poor, toward evil inclined mortals, are subject to temptation. But we here see that the wily tempter did not permit even the Son of God in his humanity to pass without attempting to fell him. Yes, when we take a deeper view, we see that it was important on our account that Christ should be tempted, and gain the victory, assuring the same power to all his children. The three great temptations of Christ represent the three classes of temptations to which man is now exposed,—(1) bodily appetites; (2) to gain noble ends in false ways; (3) to gain success by sinful practices. In Jesus's successful combat of the tempter he used the same weapon that is at the command of every tempted one;—the sword of the Spirit, which is the Word of God. Satan comes too with Bible promises, but "Satan lies most when he promises most;" whoever tempts us to evil thereby proves himself the emissary of Satan. After the successful combat with the tempter,come sweet blessings from heaven,beyond the power of the untried heart to conceive.

Lesson 8.—August 19th.

First Disciples of Jesus.—John 1: 35–49.

John the Baptist had stirred the people and made ready a chosen few, the choicest spirits of their time, to receive their Lord. On the afternoon of a certain day the Baptist and two of these were standing near the Jordan, probably upon its eastern bank, near the place where their ancestors had walked across its bed fifteen centuries before. One of these two was the practical Andrew, the other probably was the deep-thoughted John. Jesus had just come from the wilderness of temptation, and bearing upon his face the serene look of conquest was passing by. The Baptist pointed toward him, and said, "Behold the Lamb of God." We do not wonder that after such an introduction the two young men left the side of their former teacher and followed this new Star. Becoming convinced that Jesus was the Messiah, each went and sought his own brother with the glad news. Andrew found his brother first, and led him to Jesus. He had been Simon the son of Jonas; he is henceforth to be known throughout the world as Peter, the Rock. Every one brought to an acquaintance with Jesus should endeavor to bring, at least, another with him. Jesus himself calls Philip, who goes and leads, with the only argument which can possibly convince a doubter—"Come and see"—doubtful Nathaniel to Jesus, and helps him to make that first open profession of his disciples that Jesus was the Son of God and the King of Israel. Having found Jesus, we should follow him. It is folly for a man to say he has faith in Jesus if he does not seek to follow him.

Lesson 9.—August 26th.

First Miracle of Jesus.—John 2: 1–11,

One of the strongest proofs of Christ's superiority over his fellowmen are the many miracles which he performed. Commonly these miracles were wrought to relieve human suffering. They typified a salvation that should embrace the redemption of the body. Some of the miracles, as the abundant supply of the loaves, foreshadowed the abundant supply of truth and grace by the Gospel. This first miracle bore a character of its own—touched universal human life. It showed a blessing to come to the common lot. It manifested the part Christ should share in human friendships, relations, interests, in their fountain and source—the home.

As this first miracle of Jesus has already in the past and may still in the future, been irreverently used as an argument for the use and handling of alcoholic wine and strong drink, I deem my duty to these notes were not done without a few points in reference to this especial feature of the miracle. Fermentation or alcohol is no creature of God, but the result of decay—a poison. Christ only performed in this miracle what the creative power of God constantly performs. He does here not create a distinct article in opposition to every other creature he has made, but only uses a different process so as to "manifest forth his glory." Had he created fermented wine, he would have created a decayed and spoiled article to represent one of his pure and healthy creatures—the fruit, or juice of the vine. He who each year prepares the wine in the grape, causing it to drink up and swell with the moisture of earth and heaven, to transmit this into its own nobler juices, concentrated all those slower processes now into the act of a single moment, and accomplished in an instant what ordinarily He does not accomplish but in months. We may indeed not understand what the Lord at this time did, but to show forth his glory we see him working in the line of his more ordinary workings, which we see clearly around us, the unnoticed miracles of everyday nature. Was it not more of a miracle to make the pure sweet juice of the grape—"good wine," than to make fermented stuff—decayed juice? God in his providence forms for men the pure juice of the grape. He teaches them how it can be easily prevented from putrefaction and fermentation; and in his inspired word everywhere teaches against the use of fermented wine. Where is the person that can give a good reason why the son of God should, on this occasion, have departed from the law of providence, and created in this mirale a fermented or inebriating wine? Does not this miracle, if we look at it with true reverence much more condemn the use of alcoholic wine, than favor it, much more urge us on to use the pure unfermented juice of the grape in our feasts, especially in the Lord's Supper, which he instituted with bread and the fruit of the vine?

THE YOUNG PEOPLE.

THE CHILDREN'S ROOM

How peaceful at night
The sleeping children lie,
Each gentle breath so light!
Escaping like a sigh!
How trauquil seems the room, how fair
To one who softly enters there!

Whose hands are there nnseen,
That smooth each little bed?
Whose locks are those that lean
Over each pillowed head?
Whose lips caress the boys and girls?
Whose fingers stroke the golden curls?

Whose are the yearning eyes,
And whose the trembling tear?
Whose heart is this that cries,
Beseeching God to hear?
Whose but the mother's in whose face
Love shows its sweetest dwelling place?

Her hopes in beauty bloom,
And heaven sends down its light,
Which lingers in the room
Where mother says, "Good night."
Soft treading by the sleepers there,
Here very presence seems a prayer!

"A LITTLE CHILD SHALL LEAD THEM.

BY SAMUEL M. THOMPSON.

That this is the yonng people's age no one could have doubted, had he been present at a recent Christian Endeavor meeting at the East Lynn Baptist Mission on the evening of Feb. 27.

The leader of the meeting was a young girl of but eleven years, and a convert with scarcely six months of Christian experience. Promptly she was in her place on the platform, and announced the opening hymn, and the pastor was called upon to lead in prayer. Without the least evidence of fear or trembling, the leader read the Scripture lesson, and then read a well-prepared paper on the subject' "Giving our best to God."

One man whose voice had never before been heard in the meeting was brought to his feet, and said with tears as he gave his testimony, "Surely a little child shall lead them."

The leader conducted the meeting in a manner that clearly proved that Christian Endeavor enlists the children in God's service.

Herein lies the hope of the church in the future,—in the conversion and training of the young for active Christian service. May an army of such be raised up for the Lord's work!—*Golden Rule.*

Caleb Cobweb, the grandfather at the *Golden Rule telephone exchange* is a genuine Endeavorer as we may judge from his answers through the 'phone. Here are a few:—Christion Endeavorers are opposed to dancing, card playing, and theatre-going. All our social games should be of an uplifting and enlightening character, and the kissing games of country districts do not come under this head. It is very desirable that all active members should be willing to lead the prayer meeting, yet willingness to do so should not be made a condition of membership. According to the Christian Endeavor principle, the Christian Endeavorers should carry ont the wishes of their pastor and of their church. They certainly should be ready to give up a sociable to which objection has been raised by the pastor.

THOUGHTLESS YOUNG CHRISTIANS.

"A few evenings ago," says a writer in *The Congregationalist*, "as we sat by the library fire, a young friend who was our guest entertained us with some experiences of his country home life. Among other things he said:

"'We had great fun last Fourth of July. Another boy and I got up at midnight and we promised through the town. All the gates we could get off the hinges we carried away as far as possible, and we piled boards against the doors of one of the houses. When we came to the pond we saw a wagon which some boys had drawn there and backed into the water, and we pushed it in still farther until it sank entirely out of sight. It was such fun to see the seat and other things that were in the wagon floating around on the water; but, I tell you, they had a job of it, getting that wagon out the next day.'

"I was amazed at the utter indifference the young man showed as to the result of his foolish pranks. The worry and labor attendant upon the recovery of the wagon made no impression upon him. That the farmer's only summer holiday had been spoiled and his property injured, if not ruined, was to him a matter of no concern. Yet this young man is a *member of the village church, is active in Christian Endeavor and temperance work, and one of the main-stays of the weekly prayer-meeting*. The error in this case was only that of thoughtlessness. In his eagerness for fun the youth thought only of himself. If he could have seen the matter as it appeared to us he would have been shocked.

"Now is there not something wrong in the education of a boy, who, after the most careful training in a Christian home and constant attendance from his earliest years at Sunday school, can still find it in his heart to so wrong a neighbor? We teach our children the Ten Commandments and the Sermon on the Mount. We teach them, too, to loathe all the heinous sins, such as drunkenness, murder, theft, etc., but the one great doctrine of love, which is above and beyond all others, is not given the prominence it should receive. The kingdom of God will never be established on earth until each and every professed follower of Christ is willing to strive to do unto others as he would have others do unto him, and to show that he does, in very truth, love his neighbor as himself."

We should say that this "thoughtless young Christian" needed, First, a decent bringing up, with a liberal admixture of *birch sprouts*. Second, plenty of hard, honest work, to earn his bread, and make him too tired at night to engage in such devilry as this. Third, *a sound conversion to God;* that would make him a *Christian* instead of a mere "Endeavorer."

"We *aim* to make a good paper," said an editor.

"Why don't you *fire?*" was the pertinent response. Aiming and endeavoring is not enough.

We remember listening to the jovial remarks of some athletic young men who told with much glee of the fright of some old women whom they had run down or imperilled by their bicycle performances. Such persons may be main-stays of the weekly prayer-meetings, but the prayer-meetings had better stay themselves on God rather than upon such supporters.

A man whose heart is brimming over with gladness in what God has done for him cannot easily become a cross or sensitive or self-seeking Christian.

THE PROGRESS OF CIVILIZATION IN THREE CENTURIES.

Under the title of "The Progress of Civilization," a writer in the open parliament of the *Golden Rule*, in the form of a dialogue between 1594 and 1894 discusses the use of tobacco. We give his words:

1594.—"What have those men in their mouths?

1894.—"Tobacco. We have special rooms for its use in public places."

1594.—"A kind of medicine? Many using it look pale and nervous."

1894.—"O no. Instead, it's a delightful poison. It kills many, injures more; but some it doesn't seem to hurt."

1594.—"Probably it takes the place of the liquors we used?"

1894.—"No; it gives an appetite for them."

1594.—"Do children use it?"

1894.—"Fathers are seldom willing to let children under three years use it for themselves, although they often breathe the poisonous smoke from the day of their birth."

1594.—"Is the smell ever offensive?"

1894.—"Any one with good manners says, 'I do not mind the smell,' even if it sickens me."

1594.—"Is it not rather dirty?"

1894.—"By using spittoons and being very careful the user can keep himself pretty clean, except his breath and clothes and hair."

1594.—"Is it cheap?"

1894.—"O dear, no!"

1594.—"Do only rich people use it?"

1894.—"O no. It is one of the luxuries of the rich and necessities of the poor. Tobacco first, bread next."

1594.—"Of course Christians don't use it?"

1894.—"Well——."

A little boy and his younger sister were playing at "trains." He was the engine, and she was the carriage and passengers all in one. Determined to get a big enough station to start from, he shouted, "London!" and went puffing away. In a little while he stopped and called out "Liverpool!" and then again "New York!" After that he had to come to a stop again, but his geography was exhausted, and so, unable to remember any other place, he shouted "Heaven!" The little passenger thereupon spoke: "Top, I sink I should like to get out here."

DEATHS.

ANGENY.—On June 8th, 1894, in Souderton, Montgomery county, Pa., of diphtheria and croup, Iva, child of Mr. and Mrs. William Angeny, aged 7 months. Interment on the 12th at the Souderton Mennonite burial grounds. Funeral services in English by Allen M. Pretz, and in German by Michael Moyer.

CORRECTION.

In the tabulated statistics of the Eastern conference given last month, the number of members of the Upper Milford congregation was misprinted. The right number is 96.

BOOK NOTES.

THE HIGHER CRITICISM.

Number 37 of the *Anti-Infidel Library*, edited by our good brother and co-laborer H. L. Hastings, entitled The Higher Criticism, lies on our table. We delight to read it and see how the gifted author deals out telling blows at the so-called higher critics. Should be read by all. The little pamphlet contains thirty-eight pages finely printed. Price 5 cents. Address:

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CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of June.

From West Swamp cong., Pa., $3.15; West Swamp S. S., $5.56; East Swamp cong., $10.35; Saucon cong., $4.36; Flatland cong., $4.00; Springfield cong., $8.65; Newton, Kan. cong., $42.45; A Sister in Newton, $10.00; Salem cong., Dalton, Ohio, $9.13; Benj. Amstutz, 50c.; S. S. at Winkler, Man., $20.00; Bethel cong., Mountain Lake, Minn., $25.00; Congregation and individual givers at Berne, Ind., $84.43; St. John's S. S., Pandora, O., $16.41; Heinrich J. Neufeldt, Inman, Kan., $3.75; Bruderthal cong., Kan., $11.75; Conference in the Jura, Switzerland, $76.19.

Gratefully Acknowledged,
GUSTAV HARDER, Treas.

For Home Mission Work.

From Salem cong., O., $8.56; Mission Festival Collection, Gretna, Man., $22.60; St. John's S. S., Pandora, O., $16.40; Collinsville cong., Ohio, $2.25; The Lord's Treasury, Bethel College, $5.00; Berne cong., Ind., $10.50; Unnamed giver in Berne cong., Ind., $50.00.

Gratefully acknowledged,
DAVID GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. IX. NO. 12. QUAKERTOWN, PA., SEPTEMBER 1894. WHOLE No. 108.

BE TRUE.

BY HORATIUS BONAR.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

PROCEEDINGS OF THE SUNDAY SCHOOL CONVENTION, HELD IN THE FLATLAND MENNONITE CHURCH AUGUST 13 & 14, 1894.

The convention was opened on Monday, August 13, at 2 p. m. The retiring president, A. S. Shelly led in the devotional exercises. D. M. Landis, superintendent of the Flatland school, in a neat little speech, gave a hearty welcome to all attending the convention. The chairman responded in a few well chosen remarks. By motion, it was agreed that the reading of the minutes of last year's convention should be dispensed with. The following persons were then elected to serve as officers at the present convention: President, C. H. Moyer; Secretary, S. M. Rosenberger; Treasurer, J. S. Moyer. The newly elected officers took their seats and the chairman made a few remarks.

On motion a committee of two was appointed to receive the reports of the different schools and prepare a tabulated report, and also a committee of three to prepare a programme for the Childrens' meeting. I. K. Freed and W. M. Gehman were appointed as the former committee, and H. D. Detweiler, A. B. Shelly and D. M. Landis as the latter.

The first topic, "How should both teachers and scholars prepare their lessons," was opened by S. M. Rosenberger with an essay. He remarked that he would devote his attention mostly to the teacher's preparation, as that needed always to be the fuller and more extensive. The teaching of the truths of God's Word is so important, and yet oftentimes attended with such difficulties, that it is necessary for the teacher to guard himself against all dangers of ineffectual and unfruitful work by a careful preparation of the lessons before attempting to teach them. The teacher needs to have system in his preparation of a lesson. Where a plan of study is devised and followed the results will be better preparation than where plans are wanting. The following hints were given to be observed in the preparation of the lessons: (1) Study carefully the text of the lesson; (2) Read the lesson connections, parallel passages, Bible references and home readings; (3) Read and study critical notes or commentaries on the lesson; (4) Prepare a plan for teaching the lesson; (5) Prepare the questions as well as the teiling matter; (6) Gather abundant proofs, illustrations, etc.; (7) Do all preparing in a prayerful mood. The pupil should study the lesson text carefully, should read the lesson connections, and Bible references. He may have the use of lesson helps and should use them thoughtfully. He should commit the golden text of the lesson and several verses more from the lesson text.

Menno S. Moyer was the second speaker on the topic. He asserted that there is probably no position more perplexing, more complicated, more discouraging, yet more valuable, more inspiring, more God-like, and more necessary of correct, thorough, and liberal preparation than is the place in which the teacher finds his work. The full appreciation and regard of the thought, gravity, and responsibility of a teacher in the position should prompt every Sunday school teacher to be a *teacher* in the Sunday-school.

It is not a question of spiritual preparedness for the office of a teacher but one of special preparation for a particular act of teaching that is here involved. The words of a lesson must be looked at, must be understood, must be well considered, or the truths of the lesson cannot be ascertained. A plan of study is an important factor in the art of study as a preparation for teaching. Skeleton plans of study may be employed to advantage. The simple text of the lessons must be considered first, then the plain teachings, then the applications of those teachings. In this studying a reference bible, maps, English dictionary, and a bible dictionary are indispensable. The teacher should lastly consider the question "What is there in this lesson that I ought to teach my scholars and that I hope to teach them?" To answer this question he must have in mind for its answering the individual scholars as they are known individually to himself.

The topic was then further discussed. A. S. Shelly thinks we need to "boil down" what we study and get from the lesson. I. K. Freed emphasized the need of a careful preparation. J. B. Baer, N. B. Grubb and W. M. Gehman spoke on the scholar's preparation.

The second topic, "Reviews and Previews," was opened by A. S. Berkey. He thinks the subject of Reviews is called up for discussion so often because they are much dreaded and often set aside. This should not be so. The word preview is a new one.

To review we must turn to took again at that which we have already seen with the object of gaining more knowledge or impressing that which was previously learned deeper. In previewing we look at qr examine a thing about which we may know comparatively little with the intention to plan and arrange for a systematic study thereof. Previews will be helpful both to teachers and pupils. It will aid the former to be systematic and the latter to study the lesson intelligently. The value of a preview, however, is found not only in the regular recitations but also in the quarterly reviews. Teachers should review every Sunday. Nothing whatever should be substituted for quarterly reviews. Pupils often dread them because teachers dread them.

A few rules: (1) Plan your reviews carefully and do the work systematically. (2) Never attempt to do too much. (3) Vary your plans and methods of reviewing.

In order to be successful we must be enthusiastic. We must put ourselves into the work, our entire selves, directed and assisted by Jesus Christ, our Lord and Master whom we serve.

The discussion on the same topic was continued by W. M. Gehman. The purpose of a review is to impress the lesson more thoroughly, if possible, indelibly on the mind. A review at once suggests a preview. A good and satisfactory review is almost entirely dependent on a careful and diligent preview. Bible facts are of vastly greater importance than the deductions made from the facts. The main aim is therefore to get at the Bible facts and to fix them thoroughly in the minds of the scholars. The review should be conducted in the open Sunday school with all the teachers and officers present. Only three minutes should be given to a lesson. The pastor or superintendent may conduct the whole review. The best way is to assign a teacher to each lesson and let him review that lesson. Previews.—The teacher should begin on Mondays to prepare the lessons. Previewing should be intelligently done with the Bible and the proper helps at hand. The ultimate aim is piety, a pious heart.

Further remarks on the topic were made by N. B. Grubb, A. B. Shelly, W M. Gehman and C. H. Moyer.

Questions were gathered and referred to be answered at the next session. The committee on programme for children's meeting made their report, and, after the singing of a hymn and prayer, the first session closed.

In the evening a children's meeting was held. There was a large attendance, and the occasion was a joyous one. The leader of the meeting was W. M. Gehman. Addresses were made by S. M. Rosenberger, C. H. Moyer, A. M. Fretz and A. S. Shelly. These were interspersed with singing by the school and audience.

TUESDAY FORENOON.

The session was opened by the chairman at 9 o'clock. F. R. Rosenberger conducted the devotional exercises. The referred questions were answered at the beginning of the session. On motion the discussion of the third topic was deferred until the last period of the forenoon, and the fourth topic, "Normal Classes," was taken up. I. K. Freed opened with an essay. The imperfect methods and the frequent absence of teachers show us that normal classes or something akin are badly needed. The speaker does not believe that this defect is owing entirely or to a large degree to indifference. It is owing to the "I don't know how" and consequent discouragement. One of the fundamental principles of normal teaching is that preaching is not teaching. The leader of the class may assign parts to different members to teach or may designate different persons to take different parts of the lesson or many other means to

(Conclusion on Page 92.)

THE LIFE OF YOUNG MEN IN THE LIGHT OF GOD'S WORD.*

BY S. S. HAURY.

"Watch ye; stand fast in the faith; quit you like men." 1 Cor. 16: 13.

The young men of all ages and of all people are the power upon which a nation depends for its protection and defence against its enemies, and for the extension and establishment of its boundaries. The standing armies of the European nations, composed of hundreds of thousands of picked young men, are an appalling condition to every Christian mind; yet it is the power upon which each nation relies for protection and to which it looks for defence of its own interests.

As these nations look to these armies of young men for their safety, so are the young men of Christianity the standing army that always should be ready to defend the Master's cause and stand fast against the powers of the evil one.

The word of God holds the life of these young men of great importance in the building up of God's kingdom and the diffusion of the knowledge thereof. Studying the Bible with this thought in mind, you will be surprised to find that young men, true to their divine calling, took a most active part in shaping the history of God's kingdom on earth at all times.

I will refer you to only a few of these young men of the Bible and then leave it to your own discretion farther to follow along this line of thought in studying Bible characters.

The beauty, excellence and purity of the character of JOSEPH, when yet a young man, can not but be admired even by his enemies. He gives us a living example always to be imitated. It matters not where the lot of the servant of God may be cast, as slave, prisoner or ruler, Joseph is ever employed by his Master and Lord, and God honors and prospers his work in shaping the history of his chosen people and of his kingdom on earth.

SAMUEL, the prophet and ruler in Israel, was yet a child when God first called him and revealed unto him his will; and upon his call Samuel willingly answered: "Here am I; * * * * speak, for thy servant heareth." (1 Sam. 3: 3, 10). At a time "when the word of the Lord was precious" (1 Sam. 3: 1) and almost unknown in the land, Samuel, when yet a young man, began to preach the word of God to all Israel.

How vividly does the youth of DAVID, the son of Jesse, a citizen of Bethlehem, still live in the memory of every Christian young man! Being called away from his father's sheep, David became Saul's armor bearer when but a youth (1 Sam. 19: 33) and took part in the campaign in which he slew the Philistine champion, before whom King Saul and all Israel trembled and fled, replying to Goliath's curses and blasphemies in these words: "This day will the Lord deliver thee into mine hand * * * * * that all the earth may know that there is a God in Israel." (1 Sam. 19: 45, 46.)

The books of Samuel which give us the history of David show how deep an impression his personality, his character, his divine genius and the story of his early youth had left on the mind of his nation as the proudest memory of the past history and the prophetic ideal of future glory.

The young Israelite captive, DANIEL, at the court of Babylon's king, has the divine courage when a young man, to worship his God against the decree of the king and to make known the name of the living God to an idolatrous nation. The influence Daniel wielded in the shaping of the history of God's kingdom, is incalculable. As the reward of his fidelity to his God he attained the highest rank in the state where he was captive, and the presidency of the wise men at Babylon. In the hour of trial he had the courage to say "no," and, like Moses, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11: 25).

Turning from the history of the Old Testament to the Christian dispensation, we here find no less a number of young men who stand prominent in the foremost ranks of defending Christianity as Christ's representatives.

The Apostles had already gathered about them a number of young men who were ready and willing to take up the holy cause to which they were espoused, and to be the messengers of Christ after the Apostles should be called away from the scene of action.

When St. Peter announced the divine sentence upon Ananias and Sapphira, young men were ready to carry them away for burial.

PAUL, the Apostle, was yet a young man when the Lord called him into his service, and Timothy and Silas, and Luke and Sylvanus as young men continually shared with the Apostle his conflicts and trials, his persecutions and imprisonments, while they also were partakers in his joy over the triumphs of the Gospel. They were his ambassadors in important matters concerning the churches, settled difficulties among brethren, organized churches as his representatives, and when he had "finished his course" (2 Tim. 4: 6), they went forth with the message of the crucified Christ to an idolatrous world until they also shared the death of their great teacher, laying down their lives as bloody sacrifices at the hands of their enemies.

We imagine that when John wrote unto "young men that they were strong, and had overcome the wicked one" (1 John 2: 13, 15), he saw in the spirit a vast number of young men enlisted in the army of Christ to fight against "flesh and blood, the world and its lusts, and the devil and his works," in the Spirit of God and by the power of His word.

The hope of the Apostolic church for the future was in this army of young men who were ready to lay down their lives as a sacrifice in the holy cause they defended. It is, therefore, not more than right that we should compare the character of these with the character of the young men of to day. The more gloriously and beautifully the character of the young men of the time of Paul and John shine forth the more painfully we feel the wide interval between the average young man of this age and the ideal Christian young man as he is portrayed by the Gospel narrative. It is true, there are many Christian young people who are ready to respond to the call of the Master for service; it is true, also, that Christian Endeavor and other Christian societies are doing great good for Christ's Church in the world, but, nevertheless, the real social condition of young people in general throughout all the so-called Christian lands, as we see it most conspicuously in the saloon, in gambling dens, in dancing clubs, in almost innumerable oath-bound secret organizations, with millions and billions of copies of impure, irreligious and hell-inspired literature scattered broadcast throughout our land, reveals to our view a most deplorable and formidable aspect. Gospel Christianity is assaulted on all sides, and often by its own professors, more in our days than perhaps at any previous age in so-called Christian lands. But it behooves us as followers of Christ, as Christian Endeavor Societies and Christian Endeavor members, fearlessly to stand up for Jesus our Master and His cause without compromising with the world and the powers of darkness. The power that fits us for this work lies not within us, nor within our organization, nor in our pledges, but *in Christ alone.*

John writes in his first Epistle: "I have written unto you, young men, because ye are strong, and the word of God abideth in you" (1 John 2: 14), and Paul encourages Timothy: "My son, be strong in the grace that is in Christ Jesus" (2 Tim. 2: 1). Herein lies the source of power, indicated "the word of God" and "the grace of Christ Jesus." The estrangement from the word of God and the neglect of the grace in Christ Jesus are the causes from which result the spiritual weakness and the worldly-mindedness of the young men of this age. To return to this power, we must return to its source, the word of God; to be good soldiers of the Cross we need the grace that is in Christ Jesus. All good that we may have, all good that we may be or that we may do in our lives must be by grace; but this grace we can only enjoy through the use and personal application of God's word to all concerning our lives.

*This paper was read at the Mennonite rally at the C. E. Convention at Cleveland, with greetings from the Moundridge, Kansas, C. E. Society.

DEPARTED SOULS DO NOT BECOME ANGELS.

N. B. GRUBB.

A remark recently made by a minister of the Gospel at the funeral of a child, by way of comforting the bereaved parents, that "now the child is an angel in heaven," and the belief so prevalent among many, even Christian parents, prompts the writing of these lines. The Catholic church charges the protestant church, that in expression, if not in fact, many believe that the souls of human beings, especially of children, become angels at death. The statements often made, seem to confirm this charge. The intelligent mind can readily concieve that this is contrary to reason; and nowhere does the word of God teach it. The angels are pure spirits, without bodies, while the human soul animates a body here on earth, and after the general resurrection will be united with that same body for eternity. The human soul never can become an angel. Angels are a distinct class of created beings. If the human soul becomes an angel at death, we can not understand the need of resurrecting the body, which the Bible clearly teaches and we believe. Neither can we understand what would become of the resurrected body. Our blessed Lord Jesus arose from the dead. His soul united with His body. The risen Christ was a man and not an angel, and His resurrection is the type of ours. We shall all rise again, not as angels, but as men. We shall inhabit our own bodies, and not those of another, nor of another class of created beings.

A Kentuckian who visited Korea presented to the King a bottle of whiskey as a sample of the chief product of his native state. Christian people of Kentucky have since sent to the King a beautiful copy of the Bible, to show that the state has something better than whiskey.

For the Mennonite.

CHRISTIAN ENTHUSIASM.

BY M. G. OBERHOLTZER.

This is something found wanting to a greater or less extent in most all churches. Enthusiasm in the church is to have an earnest zeal in respect to that one object which is to build up ourselves in the love of Christ, to bring as many into the fold as we may, irrespective of any denominational lines. Many a church member shows his lack of enthusiasm in that he is satisfied whether the church is making progress or not at all. To have Christian enthusiasm is to love the teachings of the word of God, which gives life—active, zealous life, to the soul. Many church members love the works of darkness (worldly pursuits of life) more than the church of God. How can these arouse enthusiasm in a church? Just in the same way as a business man can not be successful without an earnest and intelligent interest in his line of business, watchful to seize every opportunity and to employ every honorable means to success, so a church has to be on the lookout to devise new methods and means to bring souls into Christ's kingdom, and to nourish and train in active service those already in His vineyard.

We can not stand still, we must move. This is the nature of things. Will we decide to continue to move forward or will we release our hold and join the ranks of those who are falling to the rear?

In church as well as in the Sunday school something new in method is constantly appearing, being made necessary by the changing circumstances, and the earnest and enthusiastic church member will not lose the opportunity of gaining more power in the accomplishing of his aim in the service of his Master. Thus we can be greatly aided in effective work by the different organizations in the church, which already have their proper places in many churches. Among such church nurseries are the Ladies' Aid Society, Missionary, Benevolent, and the Christian Endeavor Societies. Many pastors are afraid to seize these golden opportunities, which are the only means to bring about such Christian enthusiasm needed in all our churches. These are the stepping-stones to a more thorough and effectual soul building in the church. The reason pastors do not care to apply these means often is that they are lacking in earnest zeal to do all the good they can as soul savers. While they are aware that some people will probably object to it, they shrink from duty. Such danger should not be feared, as the Gospel of Jesus Christ is the power of God unto salvation to them that believe. (Rom. 1: 15–16.) God will always give a glorious victory to them that obey His command. There is no way of bringing about good results without associating together in Christian unity, where renewed inspiration is received by the different experiences of others, which leads to life eternal. Some pastors are stingy with their religion, and are not willing to own that their members can be filled with the spirit of wisdom from on high, which is so freely given to all them that ask in true faith. They seem to think that they alone are to blow the heavenly fire which must be kindled in the true Church of God. They forget that the more blowers there are in the church the better the fire burns, and the sooner it will burn out the evil thoughts and actions among its members. Paul said (1 Cor. 1: 10, 13) that they shall speak the same things, and that there shall be no divisions among them. One of the grandest opportunities afforded to do so, is through the Christian Endeavor Society. We can, through these appliances, lift up sinners whose struggling pathway is hard enough and oftentimes discouraging. And while there is a way of lessening the weight of the burden and of making the road brighter it is our bounden duty to do so. Paul exhorted the Colossians (Col 3: 16) to teach and admonish one another in psalms and hymns and spiritual songs. Thus it creates fellowship with one another, and so fulfils the love of Christ. The only means of bringing Christian enthusiasm into the church is to lend a willing hand in all methods which help to build up the church triumphantly.

"Are you in earnest? Seize this very minute,
What you can do, or think you can, begin it."

COMMENCEMENT.

Every summer young men and women all over our land celebrate their "Commencement," the time when they were graduated from college or school. The word to many seems like a misnomer; it appears to be an ending rather than a beginning, the successful close of many long years of study, often very arduous. More than one of the youths and maidens on Commencement stages will ask themselves this year: "Why do we call this Commencement? We are fairly through at last."

Yes, through; for what? For work, they will answer: "We are ready to begin life in earnest now." Ah, there it is: ready to begin; all that has gone before has been, after all, but preparation. At the very moment that the roll of white parchment reaches your hands you make your last bow to the president and all that he represents of this work of preparation, and turn to face life and all its duties and privileges—ready to begin at last. The hour is the true commencement hour. It was rightly named, after all.

Something very like this is the case when a young man or woman goes to the communion table for the first time. It is the end indeed: the end of struggle, of a long soul-conflict perhaps, the end of wandering from God, the end of danger, they think, no doubt. SAVED! "Hallelujah, 'tis done!" the rejoicing soul sings.

"Oh, happy day that fixed my choice
On thee, my Saviour and my God!"

The end is reached at last.

Is it indeed the end? Is it not rather the beginning, the true commencement of life? Saved, for what? For heaven only, and not also for service? Saved only that you shall not come into condemnation, and not that you shall also bring with you into the blessed haven many who might otherwise be lost? Saved for your own peace and satisfaction only, and not that you may follow in your Lord's footsteps, ministering to the sick and the sorrowing, visiting the prisoner and the captive, feeding the hungry and clothing the naked? Saved that you may have the benefit of Christ's atonement, and not that you may *know* him and the power of his resurrection and the fellowship of his sufferings, *being made conformable unto his death?*

Ah, that is a very bad and unchristlike view of conversion which regards it as for one's own sake alone; which looks upon it as the *end* of religious effort, the climax of the spiritual life. The converted soul has just celebrated its commencement, just begun to live the true life, just entered the real world, which is the kingdom of heaven. The soul that does not know Jesus better and apprehends something more of the attributes of God at the end of the first year of Christian life than at the beginning, that does not go on year after year making conscious progress in this blessed acquaintance and knowledge, entering more and more into the cloud of God's glory with Christ, and so being more and more filled with power for the service of the church and of men for whom Christ died—that soul has miserably failed to realize the meaning of conversion or to enter into God's purpose in electing it to everlasting life.—*Am. Messenger.*

A GOOD INDIAN.

An Indian chief ceded to the government a large tract of land, in return for which he was to receive a large supply of food. He went out and gathered in his Indians and they were all there by hundreds. The supplies were there and the Indians were there, but the agent of the government had not come. The Indians had only brought supplies that would keep them on their journey, knowing that they would get a lot when they got there. The first day passed, the commissioner had not come. The second day passed, and the commissioner had not come. The third day passed and still no commissioner. And so with the fourth and fifth, and still the big man representing the government was to come. Then they took a fleet horse and went out to meet him. They reached him Saturday night and said, "You have broken faith with us. Hurry on and give us food, for our wives and children are starving." He said, "Wait and eat with me; to-morrow we will divide the food." "No," said the chief, "we will take the food to-night or we will not take it until Monday. Our missionaries have taught us that it is our duty to make all the preparations for the Sabbath on Saturday."

The Indians wanted the chief to go and take the food anyway. It was theirs and they had a right to it. But he would not do it; that was not the treaty, and he would not break his treaty with the government. And so you will notice that it is never the Indians who are the first to break treaties. Well, the commissioner expected the Indians to be out when he got there Sunday firing guns and waving flags, but they let him come in solitary grandeur. He sent for the chief to come and dine with him. "No," says the chief, "it is the Lord's day; I will not come. I will stay with my family." And the Indians would not even come for a council till Monday. I give you that as an illustration of the way the Canadian Christian Indians keep the Sabbath.—*Dr. Young in Chautauqua address.*

The king of Siam is said to be very favorable to the missionary work in Siam. The Presbyterians have five stations there, with thirteen ordained missionaries and twenty-one lay workers, thirty-three native helpers, and twelve churches, with 1114 members. The American Board was the first to enter the field by sending the Rev. David Abeel, and afterwards the Rev. Dr. D. B. Bradley, but now only the Presbyterians occupy the ground. The whole Bible has been translated into Siamese. The king has made several contribution to the educational and medical departments of Christian work.

If men would stand up for their religion like they will for their politics, how quick the devil would begin to run.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M FRETZ, A. S. SHELLY, } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Souderton, Montgomery county, Pa.

All other articles for publication, Church News, Notices, etc. are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., SEPTEMBER, 1894.

IN most of our churches east and west, if not in all of them, harvest thanksgiving services have been held during the past month. This is one of the good old customs which we trust our people will never lose. Instead of allowing this special service of praise to drop out, as is done in many churches, we would rather advocate an advance in the other direction, raising it from a simple preaching service to an all-day festival. While picnics, excursions, etc., are coming more and more in vogue and Christian people have time and money to spend ungrudgingly in these times of social enjoyment and recreation, it certainly comes with bad grace for them to say they have no time for a special weekday service of thanksgiving for the blessings of harvest. The time for such festivals and our gifts of gratitude to the Lord's cause should be given ungrudgingly and as the Lord has blessed us. The Lord loveth a cheerful giver, and He delights in those who delight to serve Him and to praise Him for His goodness and His mercies.

THE ministers of the different Protestant churches in the town of Wadsworth, O., have recently formed themselves into a ministerial association, for the avowed purpose of mutual helpfulness in their common calling. We hail with delight all such indications of the fact that Christians of the different denominations are coming closer together. Such a friendly relation between the shepherds must certainly have a very reassuring effect on the flocks. "That they may all be one!"

A BEAUTIFUL custom we noticed mentioned in a correspondence from a congregation in Ohio. It is that of giving each person when he is received into the church the present of a Bible. Such a present, if it means anything, expresses the hope that the convert will be a diligent reader and student of the word of God. This is as it should be and as it always is with every truly converted person. The soul that is born into the new life in Christ must needs be regularly and constantly nourished from the word of God, the Holy Spirit taking of the things of Jesus and imparting them unto us.

FROM DEEP RUN.

A few items of our church work here may be of interest to the readers of THE MENNONITE; certainly we are always interested to read such items from other churches. On Sunday, July 29, we had our annual Children's Day service for the Sunday-school. Our spacious church building was filled to overflowing. At the hour of opening, 2 p. m., our pastor, who had services at Souderton in the morning had not yet arrived. While the preliminary opening exercises were being conducted he arrived with his full Souderton choir. It required some pushing and crowding till all found comfortable seating room. But notwithstanding the crowded condition of the church, and the very oppressive heat prevailing on the occasion, children, young people and parents were well delighted with the very appropriate exercises given by the children, the addresses and the music by both the choirs. Addresses were made by Abraham Swartz, who 44 years ago commenced teaching in this vicinity, lives in Hilltown and is a member of the Rockhill (Branch) church; Menno S. Moyer, one of our rising young men who recently graduated from the West Chester Normal School, and the pastor.

On Thursday, Aug. 16, we celebrated our annual Harvest Thanksgiving. Sunday, Aug. 19, our beloved brother and home missionary, J. B. Baer, was with us and broke to us the bread of life. We wish the brother Godspeed in his somewhat changed field on which he proposes to enter soon.

FROM SOUDERTON.

The work here is going on under the blessing of God as fast as can be expected. The pastor's new house which he is erecting is nearing completion. In consequence of the attention he had necessarily to give to this building operation, he somewhat, as he says, slighted the special work in the church, expects, however, after he is fixed in his new quarters, to give extra attention to that work. He is about starting his fall catechetical class, which a number of young people and some more advanced in years are expected to enter. On Saturday afternoon we had our Harvest Thanksgiving services, on which occasion Bro. N. B. Grubb, of Philadelphia, preached English and Bro. A. B. Shelly, of Swamp, German. On the same evening Bro. Grubb gave an address to our C. E. Society on the recent Cleveland convention. We were all inspired by hearing of the great convention and of the prodigious strides made in the Master's cause by this great move among the young people. Our society had its regular service on Sunday evening, Aug. 19, from 7 to 8, when we considered the topic of so much interest to every Christian, "How to Bring Others to Christ." Bro. J. B. Baer, our home missionary, was with us on the occasion and preached a very impressive sermon to a full church at the close of the C. E. service. Bro. Harvey M. Clymer, president of our C. E. society, left on Monday, Aug. 20, for Florida, where he will take the position of teacher in a normal school.

NOTES FROM VARIOUS POINTS.

The congregation at Beatrice, Neb., reports a Sunday-school of about 80 pupils. Eight young people were recently added to the church and the congregation received further increase by immigration of four families from Russia.

On July 17th Bro. and Mrs. Christian Krehbiel, of Halstead, Kan., had a very pleasant reunion with their entire family. Of their twelve children, five are away from home, but were present on this occasion. An appropriate service of thanksgiving and prayer was held, in which children and parents participated.

During the months of June and July a teachers conference and a Sunday School convention were held in Gretna, Manitoba, in which a number of those who are taking a stand for more earnest and active service for the Master participated.

In the congregation at Bradshaw, Neb., very encouraging progress in the work and attendance of the Sunday-school is reported. The Lord has blessed the effort started last year, so that it has grown far beyond the expectation of the brethren who began this work for the Master.

Bro. and Mrs. J. B. Baer will move this month to Bluffton, O. The brother has so far recovered from his late illness that he thinks he will soon be able to go to work again. He expects, soon after he is settled in their new home, to visit some congregations and scattered brethren in Minnesota, South Dakota, and Nebraska.

Nine young men were received into the church at Trenton, O., on June 29th, by the Pastor, Bro. Henry P. Krehbiel. This brings the number received by Bro. Krehbiel since he became pastor of the congregation to thirty-one.

The new church building at Schwenksville is under roof and nearing completion. The basement part, it is expected, will be ready for occupancy till about the last of this month.

In some of the western states, especially in some parts of Kansas, Nebraska and South Dakota the weather has been very hot and dry causing almost a complete failure of crops. Some of our people in the newer settlements will be hard put to it to keep themselves and their families from suffering during the coming winter. A correspondent from Childstown, S. Dak., writes that in that neighborhood all the crops have been burned up by the excessive heat and drouth. Wheat, oats, barly, potatoes, corn, and all garden vegetables all failed. They have no feed for their cattle and horses and the outlook for them is indeed dark.

SUNDAY SCHOOL CONVENTION.—[*Continued.*

subdivide the work and relieve it of its monotony. The object of the normal teacher is to draw out what the pupil or scholar has learned during the week in ways that are best fitted to all the circumstances in the case. The leader should not use his helps while teaching the class. The most skillful *teacher* in the school should be selected to take charge of the class. In the best managed class that the speaker ever attended, the class did almost all the talking, the leader did the leading. The best time to have them is at the regular teachers' meeting. If we have not born teachers to lead the class we should take the best we have.

A. S. Shelly was the second speaker on the subject. He said that we should be practical in treating the subject. A normal class is a class designed to prepare teachers to teach. Teachers should become familiar with the principles and methods of teaching. In connection with the regular study of the lesson at a teachers' meeting, methods of teaching in general and of particular lessons may be discussed. Every teacher ought to have an idea of the aims of teaching, responsibilities of the teacher, principles and methods, how to secure attention, etc. These things may all be discussed at the regular teachers' meetings. Present teachers should have the benefit of this work as well as those just preparing to teach. The work may be taken up in connection with the Sunday-school. A few points: (1) Don't do all the teaching yourself. (2) Be a good leader (3) If we can't do much in the work, let us do a little.

The Open Parliament was conducted by W. S Gottshall. This, although a new feature of the convention, was a great success, In opening, the leader spoke of the character of these parliaments, and invited all to take part. N. B. Grubb spoke of the interest and enthusiasm manifested at this convention. A. S. Shelly spoke on the qualifications of a good superintendent. The extension of our Sunday-school work was touched on. N. B Grubb told of what the Philadelphia school is doing in this line. A. B. Shelly followed on the same topic. He said that individual schools could establish schools where there are none. The convention may be a means by appointing a committee for the extension of Sunday-school work. C. H. Moyer said we should see to it that our school at home is in a sound condition, before starting in this line of work. A. S. Shelly thinks that by going out and working we grow stronger for our work at home. W. M. Gehman suggested the appointment of a committee by this convention. C. H. Moyer gave a hint to teachers. He said they should never absent themselves without furnishing a substitute. The question "Should the superintendent teach a class" was raised. The general opinion was that he should not, but might do so in a case of necessity. The question, "Is it well to have a non-churchmember teach" was asked by H. M. Clymer. H. G. Allebach answered the question by saying he did not consider it time thrown away, provided such a one is a good teacher and leads a moral life. J. B. Baer said such a one should not be a permanent teacher.

J. D. Moyer read a paper on the third topic, "What can be done to make the Sunday-school attractive and thereby aid rather than impair its religious power.

We need first to consider the position which the Sunday-school occupies in its relation to the church, The ultimate aim of the Sunday-school is to inculcate into her pupils due reverence for God, sincere love of Christ and of their fellow men, and voluntary obedince to God's commandments in consequence of a knowledge of the Word of God and through faith in it. He considered the elements of attractiveness under two heads, — general and special.

General. The organization of the school naturally affects her attractiveness and spirituality. The management also does this. Extreme efforts on the part of all interested in the cause should be made to bring every person professing Christianity into the school. There should be promptness in the Sunday school. *Special:* The principal feature of attraction and one which does not impair religious power is the Word of God itself. Let us depend upon the Word and our manner of presenting it as the greatest factor to make the Sunday school attractive. Among minor incentives the annual picnic has a place. Other minor features are Christmas entertainments, Easter services, Childrens' Days, etc. Another feature in connection with these is the decoration of the church building. These, however, should be modest.

N. B. Grubb followed on the same topic. He proposed to throw out some practical suggestions. We are becomiog more consecrated to our service, and consequently there is less danger in attractions. A superintendent who is attractive in his manner and ways of conducting the exercises is needed. He must not alone be an attraction. The other officers must stand by him. The teachers must be especially attractive. By having each scholar feel that he is personally interested in him, a teacher can make himself attractive. Ushers are helpful in making the Sunday school attractive. The teacher needs to be attractive in private as well as in the open meeting. There should be more personal and individual work. Methods should be attractive. Printer's ink is one of the best features of attraction. We should let people know what is going on and being done in the Sunday-school. The spirit of entertainments, picnics, etc., should be controlled by the spirit of the officers and teachers of the school. We should aim at perfection. We should strive to walk as high as Christ the perfect ideal, absorb as much of His spirit and character as possible. Further remarks were made by H. M. Clymer, A. B Shelly, A. S. Shelly and H. G. Allebach.

The last session was opened with a spirited praise and song service conducted by H. M. Clymer. The questions referred in the forenoon were answered as the first part of the regular exercises.

A. M. Rickert then read an essay on "The proper mutual relation between the Sunday-school and the Church." The Sunday-school is to prepare the children for church membership and church work. It can not take the place of home training. The Sunday-school is to urge the scholars to join church at the proper time. Children should attend church services regularly. Parents should attend Sunday-school with their children, and let them know that they take an interest in their never-dying souls. It is deplorable that very often we find an improper relation between the church and Sunday-school. How many a church takes little or no interest in the Sunday-school work. The consequences will be coldness and indifference in the hearts of the young towards their own church. The more interest the church has in the Sunday-school the closer will be the relation.

J. S. Moyer was the second speaker on the topic. He asserted that although the church and the Sunday-school were different organizations they were in reality working for the same end. The Sunday-school is primarily working to attain its end with children, while the church works to attain its end with adults. The church will be built up out of material from the Sunday-school. Therefore should the church be interested in the Sunday-school. Selfishness is a cause of the lack of interest taken in the Sunday-school by church members. If the adult church member finds nothing in the Sunday school to interest himself, he should come for the benefit of the workers and children in the school. The school is often partly to blame because they offer nothing to the older people when they come. Parents may encourage children to attend church by their attendance at Sunday-school. We should be willing to be of service wherever we can, first in our own denomination, and then wherever we may be needed in God's kingdom. A. B. Shelly followed with a few remarks.

The sixth topic, "Memorizing: Its value, and how to secure it," was introduced by C. H. Moyer. He recalled the memorizing of his boyhood days, when memorizing was the principal feature of Sunday school work. When the International Lessons were introduced memorizing became a thing of the past. Although in favor of memorizing he would not return to what they had in earlier years. We find in our lessons always a number of verses in brackets which are recommended to be committed to memory, and every teacher, especially those of the less advanced classes, should see to it that the children commit them to memory. The golden text should also be memorized. Scholars will find the memorized verses especially helpful in the hours of trial and temptation. The scholar will be able to do this committing to memory if he studies earnestly and persistently, and goes to the Saviour for help. "The prayer of the righteous availeth much." We should endeavor to impress this upon the minds of our children.

U. S. Stauffer also read a very suggestive paper on this topic. Referring also to the methods of years ago, he advocated more intelligent and more thorough work in this line. He pointed out the great value of having Scripture at ready command. To the student, the minister, the person in ordinary walks of life, the reader of good literature, the cast down in spirit, the persecuted, the tempted, the wayward sinner, the blind, the aged, yea, indeed, persons under all conditions and circumstances it is undoubtedly of great value to have the memory well stored with the Word of God. On the question of how to memorize, he suggested that we should always look to the quality and intelligence rather than the quantity. Verses should be memorized for the intrinsic value, not from any inferior motives, such as rivalry or the receipt of rewards. The verses committed should be arranged in the mind around subjects which would help to call them up just when needed. Interesting remarks on the topic were further made by other speakers.

An open parliament on the work of the present convention as suggested by the different note books was conducted by H. G. Allebach. He conducted it under two heads, the business and the topical. The leader was pleased with the programme, especially with these parliaments. The topics were good ones. He lamented the fact that there were no lady speakers on the programme. He also suggested that speakers should receive notification of their appointment from the committee. A. S. Shelly said he was pleased to see young people present who did not attend former conventions. N. B. Grubb commented on the punctuality displayed during the progress of the convention. W. M. Gehman was impressed with the spirit of the convention. A. B. Shelly thanked the convention for coming and holding the interesting exercises in their church.

J. B. Baer moved that a vote of thanks be given the members of the Flatland church and Sunday school for the kindness shown and pains taken in decorating the church so tastefully. The other part consisted of an emphasizing of the best points brought out in the discussions, with some new suggestions. The committee on forming a tabulated report made their report. By motion it was agreed to have the report published in THE MENNONITE. A motion was made and carried that in our future conventions a committee of three shall be appointed for drawing up resolutions. It seemed to be the general sentiment of the convention that conventions should be held by the Young People's Societies of the Eastern District. It is thought that the workers in the Young People's Societies would derive great benefits from these, The setting apart of a day for Children's Day exercises was also favorably spoken of. The following resolution was then presented and accepted by the convention:

WHEREAS, This convention hails with joy the action of our General Conference, at its last session, instructing its Publication Board to provide an English Sunday-school Lesson Help for use in our Sunday-schools, therefore

Resolved, That we pray the Publication Board to carry out these instructions in order that the anticipation raised in the minds of our Sunday-school workers by the resolution of the Conference may soon be realized in the materializing of the project.

W. M. Gehman moved a vote of thanks to the members and friends of the Flatland church for the hospitality shown to those from a distance in attendance at the convention. A bill for the payment of programmes was ordered by motion to be paid.

Souderton was chosen as the place for holding the next convention J. D. Moyer, A. S. Shelly and H. G. Allebach were appointed to arrange a programme. On motion the convention adjourned.

Thus closed what was said by many old workers to have been the most successful convention yet held by the schools of the Eastern District. May the blessing of God rest on all that was done, and may the influences started throughout these exercises spread out in all directions, and the fruits of the convention show themselves in more consecrated service on the part of all our Sunday-school workers.

C. H. MOYER, Pres.
S. M. ROSENBERGER, Sec.

MISSION DEPARTMENT.

EXTRACTS FROM THE REPORTS OF OUR MISSION-WORKERS.

Missionary J. S. Krehbiel writes: "During the first half of the past quarter our work was the same as during the previous quarter. In company with brother Roadtraveler I visited the different camps as much as we could, and spoke to the Indians the of Word of Salvation. The rest of the time I devoted to the study of the Arapahoe language. Brother Roadtraveler, being desirous of having part of his land tilled, had some one to offer him the use of his team for this purpose, Upon this he concluded to do the work himself. I could not do otherwise but encourage him to do so, knowing that it would be to his advantage and that he thereby would set a good example to others. He left us and went to work on his land about the middle of May. He has now broken 40 acres of his land. Sixteen acres thereof he sowed with wheat, from which he will reap a harvest this year already. I expect him back as soon as his harvest is gathered.

Soon after brother R. had left, Bro Kliewer paid us a visit, and we together visited a number of camps. We came as far as "Deaf's Camp," a few miles from Cantonment. We also visited our Chief Left Hand. He was much pleased to hear us tell him of the love of God. He deplored it however that the Agent was forbidding them to hold their Camp Meetings, the object of which was, as he said, to praise their heavenly Father and to beseech Him for His help. The Agent told me lately, that he would not prevent the Indians from having their meetings under certain restrictions which he found necessary.

"I have endeavored to follow the advice of the Missionboard and, in company with brother Weiss, to hold religious services with the Arapahoes in and around Cantonment. Only occasional meetings could be held on account of the great distance between the different stations. We shall however continue these meetings as frequently as it is possible for us to do so. At the same time we shall continue to visit the Indians in their camps as before, and speak to them of the kingdom of God. Frequently we hear the remark made by the Indians, 'we are gradually coming nearer to one another in our religions, and it will not be long before we shall walk together on the same road.' The Lord grant that they may soon be persuaded to accept the Christian religion!"

Brother A. S. Voth writes as follows from Darlington, Ok. Ter.: "We held our school open until June 22d. In the afternoon of that day we gathered our 15 bright, joyful and contended pupils in our school room, (we had 17 pupils in all, but two could not be present on account of sickness,) whe e they briefly showed their parents, relatives, and the guests who were present, what they had learned at school and how they were instructed, as well as how nicely they could deport themselves. A number of them had been at school only a few weeks, yet they could spell and pronounce quite a number of words. Some of them recited pieces which they had committed for the occasion, and others recited parts of the lessons which they had learned. At the close we once more spoke to them of "the one thing needful," and after they had received little presents, most of them bid us adieu and went away, as we hope, to come back when school opens again. We are living in hopes that we shall succeed in obtaining more pupils during the coming quarter. Time must teach us whether these our hopes shall be realized or not. We trust in the Lord.

"As much as our opportunities made it possible for us to do so, we endeavored to sow the Gospel seed into the hearts of the older Indians. On Sunday June 24th, we had a very devout and blessed meeting with the Arapahoes. An educated young Indian, whom they themselves had engaged for this occasion, served as interpreter. If God permits we shall endeavor to have similar meetings every second Sunday afternoon, when nearly all the Arapahoes will have come here to receive their rations on the following day."

FROM OUR MOQUI MISSION.

In the following we give some extracts from the last quarterly report of missionary H. R. Voth, as sent to the Women's Indian Association of New Jersey. In writing of the new mission house brother Voth says, "The house is not finished yet, but the Indian family, who kindly had allowed us to use their house, were anxious to use it again, and so we finished a few rooms and moved in. The cottage is 32x26x12 feet large, built of a light frame, consisting of studding (2x4 inch lumber) and so-called rustic. The frame is walled on the inside with a 6 inch adoby wall. All the inside walls are made of adobies too. The roof is made of red-wood shingles. The cellar is 10x14 feet large. "Philadelphia Cottage" is a very plain but suitable and substantial house, cool in summer and warm in winter." Of the erection of this house brother Voth writes, "Most of the work, mason, adobe, as well as carpenter and plaster work, was done by myself, assisted by Indians, especially by "Tabs," an exscholar of Keams Canon school. Mr. Russell, teacher of the Gov. School at this place, rendered me some valuable assistance in making estimates and in carpenter work."

Of his work in general during the past quarter, brother Voth writes as follows: "The work on the house kept me almost constantly occupied, so that I could not visit the Indians much in their villages. But I am very firm in the belief, that I have nevertheless done good mission work. Our red friends here have seen that I can and am willing to do all kinds of manual labor. And if after this I find it necessary to give them here and there a little advice on the construction and arrangement of or in their houses or little farms or other matters, they will not say: 'Um put ka toweta,' (You do not understand that). But while my time was almost exclusively spent on the building site, I still found opportunities to do other mission work. In a number of cases I gave medicines, and Mrs. Voth gave food, care, etc., to sick ones who appealed to us for help. One day a man came with his daughter—a married woman—to the building place and asked me to give his daughter some medicine for two aching teeth, or to extract the teeth if I thought best to do so. They had walked about twelve miles and begged that I should hurry as they had left a child at home which was crying. I was about a mile away from home where I had my medicine and instruments. But, of course, I threw down hammer and trowel, and went with them and attended to those aching teeth. One I extracted. The father held his trembling daughter's head. One of our neighbors wanted to witness the operation and came close by, but when the poor woman began to scream, Mr. Neighbor tore away and went to another part of the country."

"The Oraibes had several Katsina dances again this quarter, also other religious ceremonies, mostly for the purpose of 'producing rain.' It has been very dry here during this spring, so that the outlook for the crops is not very promising. 'Our priests are now smoking in the Kewas for rain' said an old Oraibe, 'and in a few days the Katsinas will have a dance. If then it does not rain in four days, Serma (a certain high priest) will enter the Kewa again and go through a ceremony, and if it does not rain then, what will our children eat next winter? One wanted me to write east, where it rains so much, and get some of that rain here. They believe very strongly in the efficacy of smoking for rain, and our old man asked me to get me some tobacco too and help their priests smoking so that it might rain."

"Our well has very little water for which we are very sorry. We would like so much to irrigate a little garden patch so that we could raise at least a few vegetables. Mrs. Voth and myself have planted and sown at various places and at different times, but this far without success. Some did not come up, some was destroyed by the great sand storms or by the drought, or by field mice, cut worms, etc. These are discouragements but they do not discourage us, adversities, but they do not defeat us, because they are all of minor importance in our work here."

LIBERAL GIVING AMONG JAPANESE CHRISTIANS.

Laudable efforts are being made by Japanese Christians to raise their mission churches to a selfsustaining standard. In Chiba prefecture two churches have been built recently, largely wiih funds contributed by native Christians. One was at Togane village, where Christianity was introduced about three years ago by the Evangelical Association. Nearly fifty souls have been brought from death unto life, these felt the need of a church building, and contributed over two hundred *yen* (dollars) towards its cost. At the other place the members contributed over five hundred *yen*.

At the *Kumiai* churches (Congregational) they had a "self denial week," the results of which have been such as to make the plan worthy of widespread immitation. A Christian young lady was about to be married at the time during which a church was being built for her congregation. Being an earnest Christian, she wished very much to contribute also, and not being well to do, she persuaded those concerned to allow her to dress so much more plainly for the wedding and give the balance to the church.

Among the reports of native contributions for the cause of missions is one from the Orphan Home at Okayama from Ishii Juji, the George Mueller of the Orient. The substance is: "We send this $1.50 as the fruit of the missionary society within the orphanage, to be applied toward mission expenses. It is the tithe of the gains of the trade department, and money obtained by selling waste papers, and some portion of the money given the children by Mr. Ishii, besides his own contribution." The students of the Kobe Gills' School, who had just contributed to the missionary cause, and finding themselves without means to contribute to the summer school, "they preferred to take salt (with their rice) instead of any other side food for their breakfast, so as to enable them to contribute."

SUNDAY SCHOOL.

THOUGHTS FOR REFLECTION.

True Christian zeal hates evil as well as loves good.

Let us firmly grasp the truths we know; they make a good foundation for further knowledge.

PRACTICAL LESSON POINTS.

By A. M. F.

Lesson 10.—September 2d.

Jesus Cleansing the Temple.—John 2: 13—25.

We find two occasions of cleansing the temple in the life of Jesus. This was the first, immediately after the miracle of last lesson. Jesus, with his mother, brethren and disciples went to Jerusalem to the Passover Feast. There he found in the court of the temple a market held at which birds and animals for sacrifice were sold. This desecration of his Father's house aroused Jesus' righteous indignation and caused him to cleanse the same as given in the lesson. That the infamous traffic was still continued we have evidence, for on Christ's last visit to the feast, he again protested against it, in a similar way, Matt. 21. In this cleansing of the temple we have a type of God's moral cleansing: (1) Of the soul, which was made to be a temple of God, a house of prayer; (2) of the church, where everything which mars its purpose as the house of God for all people, all selfish ends, all worldly seeking, must be cast out; (3) of the redeemed world, from which everything that is evil must be cast out. Before a Pentecostal outpouring of the Spirit there must come a cleansing of the temple of our hearts, and the spiritual temple of the church.

Lesson 11—September 9th.

Jesus and Nicodemus.—John 3: 1-16.

Our lesson treats wholly of that important topic,—*the new birth*. The manifested authority of Jesus at the feast, convinced many that he was more than an ordinary man; among these was Nicodemus, who sought an opportunity by night to interview Jesus. Here he received the doctrine of regeneration by faith in Christ; something strange to Nicodemus, but necessary to every true follower of Jesus. *The new birth a reality.* There is a change from nature to grace, which is so absolute as to be "a new creation." *The new birth is a necessity.* People are carnal and sinful; they are at enmity with God; they must be changed before they can come into fellowship with God. *The new birth is a mystery.* Just as we cannot see the wind, so we cannot see the process of being born anew in God's image. It must be a personal experience. *The new birth is an experience.* Every person who has passed from death to life is conscious of it. It is given through Christ, but requires faith in the individual. It has its blessed results—freedom from condemnation, eternal life.

Lesson 12.—September 16th.

Jesus at Jacob's Well.—John 4: 9-26.

Jesus was now returning with his disciples from Judea to Galilee. Their way led through Samaria. At Jacob's well he, the Great Teacher, had another occasion to instruct a pupil in great divine truths. Jesus weary and worn, still was not too tired to press divine truth upon the sinful woman who came in his way. Perhaps the Sunday-school teacher is utterly fatigued with the burdens of the week. Teaching is a task, not a reluxation. His message is one of self-sacrificing love. This woman, as a pupil was a sinuer; impudent v. 11; flippant v. 15; not frank v. 17; combative v. 20; already knew a measure of the truth v. 25, but was not as good as she knew how to be. Jesus used the commouplace needs of life as a conveyancer of the loftiest truth. He emphasized the importance of spiritual things. He sought to convince his pupil of her siufulness. He declared himself to be the Son of God. Your teacher stands to-day in Christ's stead. Hearkeu to him as you would hearken to his Master. Though this pupil of Christ was bad, as soou as the Spirit of truth cuts her conscience to the quick, she does not resent at all, or seek to evade it; but becomes a peniteut inquirer. How do the pupils in the Sunday-school treat their teachers' honest efforts for their souls' eternal good? To the womau's knowledge concerning the Messiah, Jesus adds the necessary truth that he was the one.

Lesson 13.—September 23rd.

Daniel's Abstinence.—Dan. 1: 8-20.

A TEMPERANCE LESSON.

We learn from the verses previous to the lesson, that King Nebuchadnezzar directed the selectiou of four promising youths, from the Hebrew captives, to be trained in the language and literature of the Chaldeans. Daniel, the subject of the lesson, was one of these. That the king's object may be carried out they should submit to directions in their dietary. Here was a strong temptation, which Dauiel and his companions as true Jews must overcome. The temptation was (1) to do that which was debasing and degrading; (2) to disobey the law of their God; (3) to deny their religion and God, and yield to the popular idolatry of the day; and (4) thus to be recreant to their country and their nation and all the promises and hopes which belonged to them. To these sins they were tempted, (1) by appetite; (2) by their ambitions and hopes of success; (3) by the king's command; (4) by the love of popularity; (5) by their change of name. Their own names were compounded with the name of God; the new names with those of royalty or of idols. Daniel gained the victory. (1) By an earnest purpose; (2) by using wise means; (3) by the help of God; (4) by his own character; (5) by the test of facts. He proved that indulgence and high living as being essential to health and good looks,—a great mistake. What Daniel wanted was a vegetable diet with water instead of wine. The central thought of this lesson should be temperance in all things, and total abstinence from defiling intoxicauts. The evils of strong drink which is naturally enforced by this lesson is its deteriorating effect upon mind and body. This should form a basis of strong appeal to young people, who should be ambitious to possess strong, healthy bodies, and quick clear minds. *Dare to be a Daniel.*

Lesson 14.—September 30th.

REVIEW.

The following are suitable topics for short talks or essays to review the quarter's lessons:—

1. Good tidings. 2. Simeon's prophecy. 3. The Magi. 4. Gifts for Jesus. 5. Jesus, a boy and young man. 6. John the Baptist. 7. God's testimony of Jesus. 8. Temptation of Jesus. 9. Bringing others to Jesus. 10. The Lamb of God. 11. Cleansing the temple. 12. The new birth. 13. Worshiping God in spirit and truth. 14. Total Abstinence.

THE YOUNG PEOPLE.

MAKE A BUSINESS OF IT.

A TELEPHONE TALK.

Do you want to be a successful Christian? Go at it as you would to be a successful busiuess man.

The merchant that means to succeed is not ashamed of his business, nor afraid to hang out a sign; and the bigger it is, the better. You cannot succeed as a Christian if you are one whit ashamed of your Christianity, or afraid to hang out a very big sign.

The successful merchant improves eagerly every opportunity to make sales and increase the number of his customers. The successful Christian is just as anxious to leave nothing undone toward saving souls and widening the circle of Christian fellowship.

The successful business man is enterprising, wide awake for new methods and advertising, for novel goods and attractive articles. The successful Christian, too, knows that he must be all things to all men if by all means he may save any one man.

The successful merchant puts his whole soul into his work, is hearty and eager and earnest and thoughtful about it; and so must be the successful Christian.

I do not meau, of course, Golden Rulers, that these business qualities are enough in themselves—even all of them put together—to make a successful Christian. Far from it. But *without* them a Christian is as sure to be *un*successful as a business man would be certain without them to make a flat failure.

And indeed, would it not be a burning shame, young men, young women, if we who believe that in this business of our Christianity we are at work on what is of infinite importance,—the one thing worth doing beyond all question,—would it not be a shame if we should be less zealous in our high calling than a pawn-broker or a street peddler! How could we ever hold up our heads through all eternity? CALEB COBWEB.

KNOW WHEN YOU ARE RIGHT.

A TELEPHONE TALK.

It is said that Henry Ward Beecher considered that the best lessou he ever learned, he learned at school in the following way. He was sent to the board to do an example in arithmetic. When he had finished, the master looked at it and said, "Henry, you may do it again."

Henry did it again; but as before the teacher, after glancing at it, merely remarked, "Henry, you may do it again."

"I think it is right, sir," said the boy, "but I will try it once more."

The third time he tried it, and the third time the teacher merely said, "Henry, you may do it again."

"Why," said young Beecher, "the answer is right; I know it is right."

"Yes," replied the master, "*it has been right all the time*, but you did not know it was. Nothing is right to you until you know that it is right."

Much of the discipline of life, my Golden Rulers, is simply to teach us, as Beecher was taught, that we are right, and have been right for some time. We could save ourselves much of that discipline by recognizing our own powers, and adhearing more faithfully to the truths God gives us.

It is a great folly to be conceited and obstinate, but probably more yonng men are in danger of distrusting their nobler sentiments, when they see that adherence to them puts them in the minority and makes them a laughing-stock.

"Go back to your slate and your A B C," says the world to the reformer; but the true reformer, like Beecher the abolitionist, knows when he is right, and goes ahead from the decisive starting-point of that decision.—*Golden Rule.*

MENNONITE
Year Book and Almanac
FOR 1895.

Acting under the instructions of conference adopted last Spring at Souderton, the Publication committee has undertaken the publishing of an English almanac for 1895. The work is now well under way and the almanac will be ready for distribution by about the first of October. As indicated in the title above given, the book will be filled with information of especial interest to Mennonite readers, among other things a list of nearly a thousand Mennonite ministers of this country and Europe. It is the aim of the committee to bring together as much information on the status and work of our church as they can obtain and compress into the given space. The almanac pages will contain a complete list of the Sunday School lessons for the year and the Daily Bible Readings as selected by the International Bible Reading Association. The astronomical calculations are full and reliable being furnished by a professional calculator. Several pages of general information for every day use, such as, U. S. postal regulations and rates of postage, etc., will be added. With these and other different features we feel confident that this little annual will prove itself a very handy and acceptable as well as religiously useful household companion for the year.

PRICE.

100 copies,	$6.00
25 "	1.50
12 "	.85
6 "	.50
Single copies,	.10

A. B. SHELLY, Milford Square, Pa.
A. M. FRETZ, Souderton, Pa.
A. S. SHELLY, Bally, Pa.

CONFERENCE NOTICE.

The 92d session of the Eastern District Conference will be held in the East Swamp Mennonite church, above Quakertown, Bucks county, Pa., on the first Tuesday in October, 1894. The Conference services will begin at 10 a. m., and will be conducted by N. B. Grubb and W. S. Gottshall. Following the services the usual business session will be held. At this conference the members thereof are especially expected to be present and participate, and all members of the church and all interested in the upbuilding of God's Kingdom among us are cordially invited to be present.

W. S. GOTTSHALL, Sec.

PROGRAMME FOR MINISTERS' CONFERENCE

to be held in East Swamp church on Monday, Oct. 1, 1894:

10 a. m., The Systematic Study of the Bible. J. S. MOYER.

11 a. m., General and Special Preparation for Preaching. W. S. GOTTSHALL.

2 p. m., Mutual Obligations between Ministers and Churches:

a. The Ministers' duties towards their Churches. A. H. GOTTSHALL.

b. The duties which Churches owe towards their Ministers. SOLOMON OTT.

3 p. m., What our Conferences *can* and *should* do in reference to the future supply of Ministers. A. M. FRETZ.

7 p. m., Church Publications. N. B. GRUBB.

8 p. m., Home Mission Work within the limits of our Eastern Conference. A. S. SHELLY.

MARRIAGES.

HENKELS—FATZNER.—On August 15, 1894, in Philadelphia, Pa., by N. B. Grubb, at his residence, George W. Henkels to Miss Ida Fatzner, all of Philadelphia.

DEATHS.

CASSEL.—On May 19, 1894, at Clarence Centre, N. Y., Adam Cassel, aged 71 yrs., 11 mos. and 1 day, of lung trouble and dropsy. The remains were brought to their last resting place on the 21st, on which occasion Jacob Krehbiel spoke in English. Text, Amos 4: 12, and Peter Rhodes on Rev. 14: 12, 13, in German.

GROSS.—On June 24, 1894, in Philadelphia, Pa., suddenly of Spasms, Russell F., son of Isaiah W. and Mary A. Gross, aged 13 months less two days. Funeral services by N. B. Grubb. Interment in Mt. Vernon cemetery.

UPRIGHT.—On July 7, 1894, near Schwenksville, Pa., Catharine Upright, aged 73 yrs., 4 mos. and 13 days. Interment was made in the Schwenksville Mennonite cemetery. W. S. Gottshall conducted the funeral services.

POOL.—On July 11, 1894, near Schwenksville, Pa., of old age, Abraham Pool, at the extreme age of 98 yrs., 9 mos. and 12 days. Interment at the Keely's church cemetery near Schwenksville, where funeral services were conducted by W. S. Gottshall in German and N. F. Schmidt in English.

HAAS.—On July 19, 1894, in Philadelphia, Pa., Maggie, infant child of Harry and Margarette Haas, aged 9 months and 3 days. Funeral services by N. B. Grubb. Interment in Monument cemetery.

GEBHART.—On July 29, 1894, in Souderton, Mable Viola, child of Jacob and Susie Gebhart, aged 10 months and 16 days. Interment on August 2d at Souderton Mennonite (old) church. Services by Allen M. Fretz and D. H. Reiter.

SHELLY.—On July 31, 1894, in Milford, Bucks Co., Pa., Reuben Z. Shelly, aged 68 yrs., 5 mos. and 20 days. Interment at East Swamp on Aug. 3. Funeral services conducted by A. B. Shelly and funeral sermon preached from Heb. 13: 14.

DOTTERER.—On August 3, 1894, at Leithsville, Lehigh county, Pa., of paralysis, Anna Dotterer, widow of the late Jacob Dotterer, aged 84 yrs., 9 mos. 23 days. Interment on the 6th in the Springfield Mennonite cemetery. Burial services conducted by Jacob S. Moyer. Text, Rom. 5: 1-2.

BIELER.—On August 16, 1894, near East Greenville, Pa., Henry Bieler, aged 85 yrs., 2 mos. 13 days. Interment on the 20th in the Mennonite cemetery at Bally. Services by O. S. Kriebel and A. S. Shelly.

SHELLY.—On Aug. 16, 1894, in Richland, Bucks Co., Pa., Carrie Lydia, child of Edwin B. and Cecilia Shelly, aged 1 yr., 11 mos. and 1 day. Interment on Aug. 21 at East Swamp. Funeral services conducted by Jonas Price and A. B. Shelly. Text, Job 14: 10.

MOHR.—On Aug. 22, 1894, in Milford, Bucks Co., Pa., Katie, wife of Frank Mohr, *nee* Clymer, aged 21 yrs., 7 mos. and 29 days. Interment at West Swamp on Aug. 27. Funeral services conducted by A. B. Shelly. Sermon preached from Matt. 5: 4.

BOOK NOTES.

The Credibility of the Christian Religion; or, Thoughts on modern Rationalism, a beautiful little book of 96 pages, bound in cloth has appeared on our table. It is divided into two parts. Part I. *Rationalism and the Bible.* Part II. *Rationalism and miracles.* It is a plain, practical and manly argument for the truths of the Bible and for the religion of Jesus Christ. Price 35 cents.

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CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of July.

From Sister Maria Stauffer, Metuchen, N. J., for the new Mission station at Arapahoe City, Okla., $100.00; from the Zion Sewing Circle, Ia., $3.30; Franklin, Iowa, cong., $3.15; Hoffnungsfeld S. S., Kan., $10.50; Mission collections in Gretna, Man., $45.05; Hoffnungsfeld, Kan., Y. P. S., $2.60; S. S. of the Zion cong., Lee Co., Ia., $5.55; The Lord's Treasury in Bethel college, $5.00; J. J. Kliewer, Shelly, P. O., Oklahoma, money received as postmaster, $40.00; Hereford cong., Pa., $44.59; Upper Milford cong., Pa., $15.41. Gratefully acknowledged.

GUSTAV HARDER, Treas. Brainerd, Kan.

For Home Mission Work.

From Stauds Grove cong., Danvers, Ill., $3.00; J. Augspurger, Carlock, Ill., $1.00; Daniel Eckstein, $5.00; Emmanuel cong., Noble, Ia., $20.00; Pulaski, Ia., cong., $25.00; Zion cong., Donnellson, Ia., $6.30; Butterfield cong., Minn., $3.50; Bernhard Rengel, Minn., $20.00; Bethel cong. Mt. Lake, Minn., $50.00; Hereford cong., Pa., for the general treasury $12.29; for the Poor Fund $16.35; Upper Milford S. S., Pa., $12.96; West Zion cong., Kan., $16.55; S. S. in Gretna, Manitoba, $7.87; Bethel cong., Mo., for the Poor Fund, $3.74. Gratefully acknowledged,

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